

THE INSTRUCTOR

July
1937



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General Treasurer

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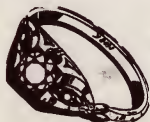
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THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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PRESIDENT HEBER J. GRANT, *Editor* GEORGE D. PYPER, *Associate Editor* ALBERT HAMER REISER, *Mgr.*

Volume 72

July, 1937

No. 7

SIGNIFICANCE OF THE FIRST ENGLISH MISSION

The Church of Jesus Christ of Latter-day Saints was organized in April, 1830. That was one hundred and seven years ago. There were six charter members. Of these, the oldest was thirty, the youngest under twenty, and the average age twenty-five. Joseph Smith, the founder of the new church, was three months over twenty-four.

Yet these six young men, seated round the kitchen table in the low-ceilinged log house of Peter Whitmer, in a settlement too small to be called a town, and on the skirts of the Western Wilderness in America—these six youths, particularly the Prophet, believed without the shadow of a doubt that on that April morning they were projecting a religious movement that would sweep the earth! We who are alive in the second quarter of the twentieth century know how marvelously near its fulfilment that dream is.

It would not be too much to say that the landing in Liverpool, England, in July, 1837, of a group of seven Mormon elders from America was the first bold step in the realization of the belief that Mormonism is a world religion.

It was only natural, of course, that the new Movement should spread out from Fayette, where it began, into the surrounding settlements in the county. Samuel H. Smith was perhaps the first of Mormonism's globe-encircling missionaries. He went out talking about the Restored Gospel and selling the *Book of Mormon*, or giving it away where he thought it would do good. Not long afterwards the nineteen-year-old Orson Pratt, fresh from school, walked through the county of Seneca, to proclaim the gospel to the Prophet's neighbors. Already an expedition, led by

Oliver Cowdery, was trudging through the wilderness that was Ohio and Indiana, to tell the Indians on the western borders about their ancestors. Presently Orson Pratt made a journey on foot through six States with his message. Meantime hundreds were converted.

It was only natural, too, that the earliest missionaries should go up into Canada with the Word. Did not those people speak the same language as themselves? and were not most of them English, or of English descent? Again that indefatigable missionary, Orson Pratt, was the very first that we know of to do that. He was followed not long afterwards by the Prophet himself, with Sidney Rigdon. Then Parley P. Pratt, by this time an apostle of the new Faith, went to Toronto and brought into the Church John Taylor and many others. It was only a little while till thousands were converted in the Dominions. Among them were four of the seven elders to take a mission to England.

But at least two things in those early days of the organization pointed to the fact that Mormonism was of universal importance, a religion for mankind.

In the first place, Mormonism was not an offshoot of any other existing church. Its founder never belonged to any church till he organized one. Mormonism was not therefore a sect. It was a religion. And then, in the second place, it had been given a commission to all mankind, just as the religion of Jesus had in the beginning. "The whole world," said an early revelation to the Prophet, "lieth in sin, and groaneth in darkness." Hence the new Church was regenerative. Besides, Mormonism had new light, positive ideas. God was not what the Christian world had supposed him to be. He had spoken again. Prayer was a real force, not a jumble of words without meaning to him who prayed. There were such things as miracles—the most wonderful of which was the miracle which changed a bad man into a good man and set him on his feet spiritually. And, finally, there was the vast "work" for the "dead." This work bound those who had gone with those who were still in the flesh by an indissoluble tie. The human race was truly a "family."

It was this message that missionaries were to proclaim to all the world, to "call upon the nations to repent, both old and young, both bond and free." And this first mission to England probably opened the eyes of the first elders to the magnitude of their task.

It is said that Heber C. Kimball, who headed this mission, was so astonished when the Prophet broke the news to him, that he could find no words to express his thought and feelings. Two things overwhelmed him. First, the thought that *any one* should go across the sea to proclaim the New Gospel shocked him out of his customary thinking. Heretofore the message had been preached only in America, had been, in a sense, local. Second, he could not but think that some one more cultured, more schooled than he should go. No doubt he could have suggested several who answered to that description. But the Prophet thought otherwise. It was characteristic of the New Dispensation, this humility, this self-effacement.

HAPPENINGS IN THE RELIGIOUS WORLD

College Students and Religion:

According to Rabbi Edgar F. Maginin, Wiltshire Boulevard Temple, Los Angeles, it is a mistaken notion that college students are irreligious. Nothing, he says, can be further from the truth. And he goes on to say that, if religion is idealism and the making of a better world, then these thousands of dreamers are religious.

Youth is groping for the light. It is seeking the truth and the way. What it lacks is mature experience and a sense of the practical at times. But it is this very lack of measuring everything by concrete standards and the spirit of hope and faith that marks our young people as religious.

What youth cannot tolerate and should not tolerate is counterfeit religion. It abhors hypocrisy, pretension, dead formulas, a substitution of forms and ceremonies for the spirit of love, justice, and peace. And these young folks are right. What they do not understand at times is that one may observe certain forms and traditions and still be sincere; that ceremonies and tradition are the poetry of religion; that organized religion is necessary.

And it might be added here that Mormonism should have a special appeal for youth, because it has a minimum of forms and ceremonies, because it affords ample opportunity for the expression of the religious spirit in deeds, and because it holds out a hope for a better world through persistent effort and continued work on the part of its members.

America and Church Membership:

The number of members of religious bodies reported to the *Christian Herald* annual summaries in June, 1936, was 51,035,549 thirteen years of age and older. The population of the United States was reported on July, 1935, as 127,521,000. Of this number there were 87,160,604 thirteen years and older. The percentage of the population thirteen years of age and older reported to be in active membership in religious bodies of all kinds was, therefore, 58.5 per cent.

This is a better showing than in previous years. Is the improvement due to the Depression? For want brings more people to their knees than preaching in times of prosperity. In the early years of the Church of Jesus Christ of Latter-day Saints, the Lord declared that, after the testimony of the elders, would come the testimony of the elements. Here is a vast missionary field for our elders—the 41.5 who are not members of any church and those whose leanings toward religion came during recent years.

Do the Jews Proselyte Today?

No. At one time, however, they were a missionary people. The postexilic prophets had voiced the belief that the religious truths revealed to Israel were not to remain the exclusive possession of Israel, but that ultimately they would be shared by all mankind. This conviction in the future universality of their religion had made the Jews a missionary people. Moreover, wherever the Jews established themselves they attracted the admiration of their neighbors through the purity of their family life, their home ceremonies, and their moral ideals. Consequently, they made many conquests for their faith. However, the final triumph of Christianity as the state religion of Rome paralyzed the active proselytism of the Jews.

If we may add a note of our own here: The fact that in many sections of the world there are Latter-day Saints should lend itself to many conversions through the life and beliefs of church members in those sections and this apart from any work done by missionaries from the central place of the Church.

Poverty and Whisky:

A severe indictment of the evils of intemperance was given publicity in the report of the grand jury in the criminal courts of Cleveland, Ohio, a few weeks ago.

State laws were being flouted. The police were not giving the support to law-enforcement that the people had a right to expect. In every one of the distressing cases of death caused by an automobile accident, liquor was an important element.

The jury urged a reawakening of the public conscience on this point. The word "tragic" was applied to the situation. The jury also found that liquor was an important factor in arson, burglary, sex offenses, stabbing, robbery, and assault. Poverty and liquor, Professor Busch said, who gave out the report, are the two major causes of crime.

Public Funds for Private Schools:

In seventeen States, according to a Roman Catholic announcement lately, public school funds are furnishing aid to schools conducted by the Catholic Church. Most of the schools are located in districts that are predominantly Catholic, and the reason for the public support lies in the fact that, if there were no Catholic schools in these sections, the whole burden would fall on the general public.

This education of children in religion is being opposed, however, in many places. Whether this opposition will have any effect, remains to be seen.

THE DESERET SUNDAY SCHOOL UNION

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

TIME ALL PROGRAMS

Many years of experience have taught committees of the General Board the necessity of measuring accurately every program feature ever presented in conventions, conferences or on special occasions.

The best programs can be ruined by disproportionate or overlong use of time.

Always in preparing programs for presentation in the Great Tabernacle in Salt Lake City the General Board committees measure the time carefully, allocate to each feature its definite time and then check every feature by rehearsal or by carefully measured reading before hand.

Stake and ward Sunday School workers are urged to do likewise.

We have received many expressions of appreciation because our programs either close promptly on time or early and with time to spare.

WATERLOO WARD DIME FUND

Superintendent Heber M. Slack of the Waterloo Ward Sunday School asked permission to collect the 1937 Dime Fund of that school in the spring rather than in the fall of the year.

The reason for desiring this was to spare the people by asking their contribution at a time when there would be no other collections by auxiliaries, no general property taxes to pay, no school expenses and costs of preparation for winter would be absent.

Results in ease and volume of collection fully confirmed the faith of the officers and

teachers in their ability to do a very good job.

Alexander Pyper Anderson is Bishop of the Ward. Edson A. Porter and J. Wm. Funk, Jr., are other members of the Superintendency. Norrene Brooks is the secretary and treasurer.

Waterloo Ward Sunday School of Wells Stake is the first school reporting 100 per cent Dime Fund Collection in 1937.

KEEP BOOKS REPAIRED

Enterprising librarians in some stakes are attacking the problems of shabby, broken books in a very practical way. They are undertaking to bind and otherwise repair books needing such care.

The June issue of *The Instructor* contains full instructions. Anyone desiring further details might write to Julia Norton, 1435 East 69th Street, Los Angeles, Calif., of the Department of Libraries, Los Angeles Stake.

DO YOU NEED MORE REFERENCE BOOKS

If you will scan through the lesson departments, you will see many books referred to as sources of supplementary, illustrative, enrichment material.

Two practical questions arise in relation to the subject of reference books: (1) How many of these references should a teacher consult? (2) How can reference books be obtained?

How many references should a teacher

consult? The more the better, but consulting only one will aid greatly in preparation.

How can reference books be obtained?

By borrowing from public or private libraries or from Sunday School libraries.

Where public library facilities are not available, communities should cooperate in building up a community reading room in the Church or school building. The cultural and moral value to the community of such a project would be great enough to justify the

enthusiasm and zeal for service of the best people in the community.

Here is a project worthy of energetic Priesthood quorums, Sunday Schools or community service clubs.

Use the method of gathering books which has proved so successful elsewhere. Ask each family to contribute one or more books, magazines or pictures.

The Librarians Department of The Instructor can give full details to anyone interested.

SECRETARIES



Albert Hamer Reiser, General Secretary

HAS PROSPERITY RETURNED?

Is this a strange question to ask Sunday School secretaries?

In earlier issues of *The Instructor* we have referred to the fact that statistics of religious organizations reflect changes in the business cycle.

Roger Babson, statistician of business, puts the matter tersely in these words: "We go to the Lord with our troubles and to the devil with our happiness."

In other words the fact is recognized that one significant feature of depression in economic conditions is increasing attendance at Church. "We go to the Lord with our troubles." This condition has been convincingly demonstrated by Latter-day Saint Sunday School statistics since 1929.

Statistics have hardly been needed to reveal the condition. One need only attend our Sunday Schools to discover that they have been filled to capacity. In many of them standing room only has been available. And yet only 35% of the Church membership has been served.

If by some miracle every Latter-day Saint could be persuaded to attend Sunday School on one and the same Sunday, more than half of those who would come would be unable to get into the chapel. We should be obliged to hold at least two sessions, as has been done in some schools. In such cases one session is held at nine thirty for the children under 12 years of age and the

second session at ten thirty for all others. The small children are dismissed in time for the older people to use the class rooms.

Many months ago Sunday School workers were urged to make the most of the fact that the depression would bring increased attendance to Sunday School. They were urged to keep the schools so excellent and inspirational that the new comers would remain as regular and enthusiastic members.

How well have we held these gains?

With returning prosperity the tendency will be for people to become careless. We shall begin to "go to the devil with our happiness." It is of very great importance that we prepare and strengthen ourselves and our schools to resist this tendency.

We must redouble our efforts to keep the schools functioning on a high plane so we can hold the interest and the loyalty of the thousands of people we have gained during the depression.

The responsibility of secretaries is, therefore, very great. First, show the superintendency exactly how the school stands now and where it seems to be going, whether backward or forward. Show the trend of attendance class by class for the last four or five years.

If the charts or curves you prepare, begin to show steady decrease, sound the warning. This may be expected with returning prosperity. But it does not need to be accepted as irresistible and unpreventable.

LIBRARIES

General Board Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

A NEW BOOK ON HOW TO TEACH

It is gratifying to know that an increasing number of Utahans are being nationally recognized through the publication by Eastern houses of their books, particularly on educational subjects. Latest among such works is a volume by Dr. L. John Nuttall, Jr., entitled *Teaching Purposes and Their Achievement*, published by Scribners.

The aim of this new work on pedagogy is best expressed in the language of the author. "Aptitude in teaching," he says, "is essentially thought power—ability to solve problems quickly and yet with due consideration for all the facts. There is, probably, no best technique to apply to all cases of teaching. There is, however, a best way of teaching [reaching?] any specific goal under conditions present at the time the teaching is done. Completeness of teaching is necessary."

In treatment the book is such that no great amount of technical information is necessary in order to understand it. Wherever such information is called for, the reader is expected to turn to the standard works on psychology and education. This is especially true of certain chapters. It is a work which the beginner will appreciate, even though it was prepared for those who have had some experience.

The following selected sentences from Chapter IV, on "Interesting the Pupils in Learning," will serve to show the nature of the subject-matter and the manner of approach:

Human beings have certain tendencies to act in certain ways in the presence of certain stimulating circumstances. The more prominently useful of these in teaching are the urge to investigate or explore, commonly designated curiosity; the urge to collect which expresses itself in various ways at different ages; the urge to excel sometimes spoken of as emulation or rivalry or competition; the urge to fight or overcome, sometimes called the pugnacious instinct or impulse; the desire for social approval and dislike of disapproval, sometimes expressed as a form of display and sometimes expressed in docility or a submissive attitude; the urge to manipulate and construct; the urge for activity or play. If a desired aim is presented in such a way as to stimulate one of these responses it immediately becomes interesting and the activity of learning, following the natural tendencies, is set in motion.

"STEP A LITTLE HIGHER"

By John Henry Evans

(1937-38 M. I. A. Reading Course Book)

This book turns the spot lights of frankness and sympathy upon certain customs and problems of modern youth, and discusses them with the freedom and fairness which youth will approve.

In tone and emphasis the book reminds one of Matthew Arnold's essay on *Numbers*, an astute and genteel criticism of American culture.

Both urge us not to be sheep and leap over the precipice just because everybody's doing it.

Like *Numbers*, *Step A Little Higher* is convincing on the point that majorities are unsound and that abiding well-being is better assured by our adopting the standards of "a purified remnant," a clearer-thinking minority.

Both are appeals for rugged individualism in matters of personal virtue.

Step A Little Higher would have youth live above the welter of sensuousness into which tobacco advertising and other highly commercialized goads of youth would herd us.

The book demonstrates with many concrete real life cases, the vigor and efficacy of Latter-day Saint standards and offers these as patterns of the abundant life, in the modern world. It preaches a practical Gospel in a style both refreshing and sincere.

As an M. I. A. reading course book, it should do a great deal to win Latter-day Saint youth to a warmer affection for the standards of their forefathers.

The book is very easy and interesting reading. The chapters are short; the sections within the chapters, terse and to the point. The author's friendliness and fairness of attitude court the reader throughout.

One comes to page 136, the last in the book, with regret that the interview is ended so soon. However, volumes for his own thinking are suggested in the book's message, epitomized thus in the last paragraph:

"Spiritual buoyancy!

"With physical energy, intellectual alertness, with a talent for painstaking work, with freedom from the financial worries that spring from debt, with sexual purity, and with an active belief in daily divine guidance in every good work, one could go out and conquer the world! One would step not only a little higher, but a great deal higher."

—A. Hamer Reiser.

JOHN F. BENNETT

Unless you know John F. Bennett very well, you are apt to think of him only as a business man with large holdings. And indeed this would in itself be honor enough for him—not because of his extensive and varied commercial interests, for many a man has that, but rather because, as the years have passed, he has managed to build up a substantial reputation everywhere for business integrity in a rare sense. And so, in this all too brief article, another phase of his character, a less known phase, will be given.

Born in Birmingham, England, seventy-two years ago, he has lived in the United States since he was three years old. He came here with his parents, Richard and Mary Bennett, and Mary's folks, the Fosters. The Bennetts found a home in Salt Lake City, the Fosters settled in Bear Lake. John, too, when he got to be old enough, came to know the upper valley. For he went on a visit to his grandparents there, and stayed for three years, herding cows, feeding stock, and doing other things required of boys on the farm. He learned to love this sort of life.

On his return to his Salt Lake home, he was put to school. His first school was taught by the late Dr. Karl G. Maeser. Later he attended school in Social Hall, conducted by a Miss Cook. Here he did janitor work and gardening, to help pay for his tuition. The gardening he did in the summer for Miss Cook, after the close of school. After that he attended the University of Utah for a while, but not for long. That ended his school days.

Meantime, with other boys of his age, he became interested in the Fire Brigade. He served for a time as its "mascot." Then he did a little blacksmithing. But presently we find him working for the photographer, C. R. Savage. Here he remained for ten years. One of his hobbies is gathering and preserving photographs—of which he has one of the rarest and most valuable collections in Utah. Following his connection with the Savage concern he became a furniture salesman and then part owner in a glass and paint firm. The rest of his business career is well known.

Always John F. Bennett was religious at heart and took whatever parts in the Church in which he was asked to serve. Rather early he fell into Sunday School work. It became his principal spiritual interest. For a time he was superintendent of the Twentieth Ward Sunday School. In 1897 he became a member of the General Board, and in 1906 he was made General Treasurer. During the years when he was "on the road," as a salesman he visited Sunday Schools wherever he happened to be at the time, and always made a report to the General Board. On this Board he is now the oldest member. His membership ante-dates that of Superintendent Pyper by one month.

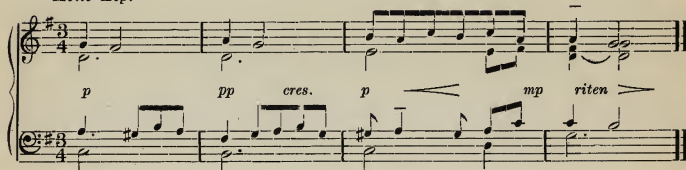
His service to the Sunday Schools can hardly be overestimated. He has kept an accurate record of the financial side of the organization since he was installed in his present position. Always his records have balanced to the cent. For many years he served on the Executive Committee, with Superintendent Pyper, of the book store—an institution begun by the Sunday School. And after a merger of this concern with the Deseret News Bookstore, he served on the Board of Directors. He is now a member of its Executive committee. In these and other Sunday School interests he has been devoted, conscientious, intelligent; and often he has stood in the breach when troubles came along. It would not be too much to say that his was a major influence in building up what is now the Deseret Book Company.

In personality John F. Bennett is unique. No employer of labor can boast of better relations with those who work for him. His employees have John F. Bennett's heart as well as his intelligent management. He never has thrown a man into the ash-can, like a squeezed lemon, when he has got out of him all he could. Having earned every cent he has, with sweat of body or of brain, he knows how to use it to the best advantage. Work hard, earn, save, spend less than you earn, stay out of debt,

(Turn to page 320)

Prelude

GEORGE H. DURHAM.

Molto Esp.

SACRAMENT GEM FOR SEPTEMBER

(Deseret Sunday School Songs, No. 73, Stanza 1)

'Tis sweet to sing the matchless love
 Of Him who left His throne above
 And came to earth—oh wondrous plan—
 To suffer, bleed, and die for man!

Postlude



SIGNIFICANCE OF THE ENGLISH MISSION

(Continued from page 284)

To date, one hundred and twenty-five thousand men and women have embraced Mormonism in the British Isles. That is a great army. Dickens called them "the flower of England," and that is what they were. And between thirty and forty other nations have been given the opportunity to hear the "glad tidings of great joy"—many thousands of whom have cast their lot with the Latter-day Saints in "Zion." Particularly has this been the case with Germans, Danish, Swedish, and Norwegians.

Verily, how "great a matter a little fire kindleth!"

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser. M. Lynn Bennion and Earl J. Glade

SEPTEMBER UNION MEETING

A Project for the Combined Strength of the Stake Board and All Ward Sunday School Officers and Teachers.

Use the September Union Meeting as a gigantic Sunday School officers and teachers rally, full of enthusiasm, interest and dynamic emphasis upon making the Sunday Schools of your stake bigger and better. Concentrate in this Union Meeting behind one purpose, namely: *to build up the strongest possible case in support of the facts that:*

1. The serious business of teaching the Gospel in the Sunday Schools requires equipment and skill in the use of that equipment comparable to that found in the public day schools;

2. The equipment is easily obtainable.

3. After obtaining the equipment, the chief responsibility of Sunday School workers is to train themselves to use it effectively.

Methods to be Used in Presenting This Union Meeting Program:

Use exhibits of equipment and demonstrations of how to use it as the chief means of developing the general and departmental features of this Union Meeting program.

Even when a talk is given, which might otherwise be a formal one, have a blackboard available and urge the speaker to use it to write down the main points of his talk and the thoughts he desires to emphasize. He can use it for lists, questions, references or any other memoranda he desires to impress vividly upon the audience.

Also urge every stake board member to use the blackboard in his department, so all the points to be emphasized can be readily visualized by the people who attend the departments at each level. See the major items of equipment suggested below for exhibition and demonstration in the departments.

Program for the General Sessions.

1. Modernizing Sunday School Teaching.

(A fifteen minute discussion by the most dynamic and convincing *speaker-demonstrator available*.) Urge him to use exhibits of useful and practical equipment and to demonstrate how to use it. Suggest that he make clear what improvements in equipment and uses the Sunday School must produce to be up to the standards of the public schools.

2. A Demonstration of Supervised Study. (How to use the Quarterlies.) 15 minutes.
- A Stake Board Member.

Suggestions:

1. See the 5 plans suggested in the Sunday School Handbook, pages 142-5, Nov., 1934, Edition.
2. If feasible, use maps, pictures, charts, real life cases, blackboard to develop an interesting, curiosity-arousing problem to motivate reading of the quarterly.
3. Consider putting this question before the group to arouse interest in reading the last lesson in the Church History Quarterly for the third quarter—page 70:
"How important are girls and women in promoting the work of the Church to success?"
 - (1) List three or four important services rendered by women unusually well.
 - (2) Allow 4 minutes for reading the lesson in the Quarterly to enable the group to get other ideas.
 - (3) Conclude by writing down on the blackboard additional ideas suggested after the reading.
4. Or consider using the lesson on *Joseph Smith, A Prophet*, from the *Young Women's Supplement*, third quarter "A", Old Testament of Gospel Messages Quarterlies. (Pages 122, 121 or 106 respectively.)

Questions:

- (1) Why is it important to you that you know whether Joseph Smith is a Prophet?
 - (2) How can you discover whether he is a prophet?
 - (3) Why do you believe he is a prophet? (Answers to these questions are suggested in the lesson Quarterlies referred to above.)
- Repeat procedure of allowing time for reading and then writing brief answers on the blackboard.
5. Or consider using the Gospel Messages, lesson "Your Aids," third Quarterly, page 92.

General suggestion: Make clear that the problems confronting the teachers in getting the full benefit from the text equipment for pupils in the Sunday Schools is: (1) to have an adequate supply of the equipment, Quarterlies, etc., on hand; (2) to motivate pupils

to use it—to cause them to want to use it. To succeed in this the teacher must make it *interesting*; must show that the welfare or interests of the individual pupil are involved and can be beneficially served.

Departmental exhibits and demonstrations should be featured in every department. Adaptations of all the general exhibits and demonstrations to the respective departments, should be made with the view of stressing the two fundamentals:

(1) Using the equipment to increase purposeful pupil activity in all departments from the Gospel Doctrine to the Kindergarten.

(2) Using equipment to enrich lessons.

Types of equipment to be exhibited, demonstrated and discussed in the various departments are as follows:

Gospel Doctrine:

1. Quarterlies and *The Instructor*.
2. Blackboard.
3. Maps.
4. Pictures.
5. Films.

Missionary Training:

1. Manual, tracts and standard works of the Church, *The Instructor*.
2. Blackboard.
3. Charts (Reynolds Book of Mormon Chart.)
4. Films and equipment.

Gospel Messages:

1. Quarterlies and *The Instructor*.
2. Blackboards.
3. Newspapers and magazines.
4. Charts, etc.

Old Testament:

1. Quarterlies and *The Instructor*.
2. Blackboards.
3. Pictures.
4. Maps.
5. Films.

Book of Mormon:

1. Quarterlies and *The Instructor*.
2. Blackboards
3. Pictures.
4. Reynolds Book of Mormon Chart and home made charts.
5. Dramatizations.

Church History:

1. Quarterlies and *The Instructor*.
2. Other Church newspapers and magazines.
3. Church History reference books.
4. Blackboards.
5. Pictures.
6. Maps.
7. Films.
8. Sand tables.
9. Home made articles.
10. Relics and souvenirs.

Primary:

1. Quarterlies and *The Instructor*.
2. Pictures.
3. Cut-outs and Sand Tables.
4. Blackboard.

Kindergarten:

1. Pictures.
2. Cut-outs and sand tables.
3. Blackboards.

Superintendents Department in Union Meeting:

In the superintendents department the administrative problem of getting the necessary equipment should be considered at length under the following heads:

1. Equipment Needed in Our Schools.
(Use blackboard to list specific items.)
2. How to Get It.
(List following on the blackboard and amplify each with details.)
 - a. By purchase.
 - (1) Ask contributions from parents.
 - (2) Use methods with which Salt Lake Stake, Los Angeles Stake, Maricopa Stake and Adams Ward succeeded. (Ask General Board for addresses or details, if interested.)
 - b. By Borrowing.
 - c. By Soliciting Gifts.
 - d. By Home-made Construction.
 - e. By thorough campaign. (For Quarterlies and *Instructor*.)
3. How to Develop Teachers' Skill in Using it.
 - a. Series of Demonstrations, in Monthly Business Meeting and Union Meetings.
 - b. Encouraging and follow-up of constant use.
4. How to Follow-up this Union Meeting Presentation:
 - a. Plan ward follow-up.
 - (1) To equip every class in every school.
 - (2) To train teachers and pupils in use.
 - b. Use monthly business meetings—special work and social meetings.
 - c. Supervise class work (by ward superintendency) to discover and supply needs and to suggest how to use equipment.
 - d. Stake Board to develop new equipment and suggestions on uses with special attention to particular needs of classes and practical uses with the prescribed lessons of the course of study.
 - e. Give this subject of equipment permanent, persistent, regular emphasis every Sunday, every month.

CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham, Gerrit de Jong and Wallace F. Bennett

Song No. 287, "How Gentle God's Commands!" To be studied in the August Union Meeting and practiced in the schools during September.

FOUR PART SINGING

Four-part singing is an objective of the Sunday Schools of the Church for the following reasons:

1. Songs that were originally conceived in parts can be only imperfectly interpreted where all parts are not sung.

2. People, even children, enjoy singing in parts; there is in most people an inherent love of harmony.

3. When part singing is used there is generally a more universal response, as each voice finds the part to sing best suited to its own peculiarities.

4. An entirely new emotional and inspirational element enters into the singing when proper part-singing is observed, which is not felt where parts are omitted.

5. Psychologically, people are susceptible to the form, solidity and completeness of part-songs when these are sung as they were intended.

6. The development of choristers and organists, and the universal raising of the standard of singing in the Church, as a result of the training in part-singing received in the Sunday School, will be of inestimable value for the whole future of the Church.

Since it would be impossible to have good community singing with a leader who has no musical ability or training, it is necessary that the chorister shall have enough preparation to enable him to be master of every situation that he may confront in his work. No general can win the battle alone, he must have an army which obeys his orders. So the chorister, though he be most efficient, can not have successful singing unless the school pays strict attention and follows his directions. In the army the soldier is obedient to the superior officer, just such obedience to the leadership of the Sunday School Chorister is necessary for good singing. Let all be willing to accept his interpretations and directions. Unity of thought and purpose is absolutely essential for success.

In addition to his general knowledge of music the chorister must be prepared for the presentation of the particular song chosen

for that morning. He must be able to interpret each part separately and collectively. If he can not demonstrate when necessary he should have some one else prepared to aid him, a quartet for example. A demonstration is worth more than much explanation. We not only learn to sing by singing, but also by hearing others sing, rather than by hearing some one tell us how to sing.

Teachers should set an example to members of their classes by following the chorister in all his directions, and by giving strict attention.

The first presentation of this and other songs should be very accurate. Referring particularly to correct note values and pitch; these relative values should remain unchanged with individual interpretation. We may occasionally introduce retardandos and accelerandos, but we must not change relative values if we hope to interpret the song as the composer intended.

Proper observance of relatively strong and weak accents by the voice always gives life and beauty to the music and will make it possible for large groups to sing well together.

Particularly in the song for this month we must avoid the pernicious habit of slurring or sliding the voice from one tone to another. The marks joining the two notes merely indicate that two tones are to be sung with one syllable.

The following are a few suggestions in presenting the song to the Sunday School; many others could be listed.

Read in unison, with true spirit and expression, one or more stanzas.

Organist play entire song; chorister ask members of the school to listen for the beauty of the harmony. Better still would be to have a quartet sing songs in four-parts as you would have the school sing.

Bass, tenors, altos and sopranos sing each part separately if found necessary. It is advisable to have organist play all parts simultaneously while each part is singing so that singers may hear the tone relation. Two or more parts may sing softly while others are drilling upon a particular part.

In part singing avoid letting children try to outdo the other parts by loud singing; on the other hand help them to understand that their part is only one of the whole.



THE MISSIONS



General Board Committee: Robert L. Judd, Chairman; Bishop David A. Smith,
Vice Chairman; Alfred C. Rees

SUNDAY SCHOOLS IN EASTERN UNITED STATES

A trip into the missions is a broadening experience for General Board Members. In eastern United States, we find Sunday Schools being conducted at a Saint's home in the mountains of Kentucky with the members of the family making up the Sunday School; and we find it being conducted in the magnificent chapel at Washington with a membership so large as to overflow the building. In between these two extremes we have Sunday Schools ranging in size and complexity of organization. Yet in all we find the Instructor and the Sunday School Song Books; we find young men and women giving two-and-one-half minute talks and sacrament gems; and we find at least some of the departments conducted as outlined by the Sunday School General Board. Thus, a Board member feels at home. The members show a sincere friendliness and express joy that a Board Member is in their midst.

The officers and teachers are anxious to improve their Sunday Schools and especially are they interested in getting new material which will lead them to better teaching. The visiting Board Member found the officers and teachers especially pleased with the pictures, "A Teacher Preparing His Lesson" and "Classroom Activities." Three hundred officers and teachers saw these films and participated in the discussion. Improvement of teaching should result.

In the missions, even more than in the central states, the little children need an extended "Activity Period" to keep them profitably busy till the adults have finished their

sessions. The Philadelphia Sunday School is doing noteworthy teaching and is meeting this need very well. This School looks forward with keen anticipation to the new Chapel which will improve the physical facilities. Imagination, love of children, the help given in the Instructor, and faithful effort will lead all Schools to a solution of the "Activity Period" for the little folk.

Those who attend Sunday School in the larger communities will be interested in knowing just how "Correspondence" Sunday Schools are conducted in the Central States Mission. Last year approximately ninety families of the mission were enrolled in such schools. Questions covering the various phases of the Sunday School lessons are made up by the Superintendent of the Sunday Schools of the mission—a local Saint—under the direction of the Mission President. These questions are sent out to the various families, which because of isolation, must conduct Sunday Schools as family units. The father takes charge. There is singing and prayer, and in many cases the sacrament. The questions are then introduced and discussed. The answers are returned to the Superintendent, and they are carefully checked. Thus the members of each "Family Sunday School" keep in touch with the Church and are trained in the principles of the Gospel.

The Church History Department in the Central States and Eastern States Mission schools have an excellent opportunity to study early Church History in the country where the history was made. Do they make use of this great opportunity? Many of them do.

A HABIT—WHAT?

I have asked many regular smokers, men of unusual standing and intelligence, with reputations for sound judgment, this question: "If you had your life to live over, knowing what you do and with the experience you have had in smoking, would you contract the habit? Thus far the answers have been one hundred per cent, No. Their advice, based upon experience and knowledge, I accept as sound.—Judge David W. Moffat, Utah Supreme Court.

SPECIAL GIRLS' CLASSES

Ages 12 to 18

(Note: Where housing facilities are inadequate to take care of the separate classes in the Aaronic Priesthood ages, these special lessons for girls from twelve to eighteen years of age should be given during the Aaronic Priesthood period.)

GENERAL SUBJECT: WHY DO I BELIEVE?

EACH ONE MUST LIVE HER OWN LIFE

Lesson 18. For Sunday, September 5, 1937

Outline of Lesson:

1. Editor's Note—
 - a. In what we differ—in our individuality.
 - b. In what we are the same—in respect to our relations to natural law.
2. At a Summer Camp—
 - a. Ruth's experience at home.
 - b. Jane's experience at home.
 - c. Olive's experience at home.
 - d. Margaret's experience at home.
3. Characteristics of Youth—
 - a. A love of independence.
 - b. A desire to decide for themselves.
 - c. A lack of confidence in the decisions of older persons.
 - d. A tendency to rush headlong into new situations.
4. How to Reach our Goal—

Questions:

1. What difference does it make what kind of home we come from? As to what sort of parents we have? As to whether we had a broken home or not?
2. How do parents and children come to "understand" each other? Take some particular case—one that you know, or know of. Just why did Jane's mother not "understand" Jane?
3. Name as many different ways as you can in which conditions are different for young people today from what they were twenty years ago.
4. How can a young man or woman learn to make decisions?

Lesson 19. For Sunday, September 12, 1937

Text:

Why do I believe that Joseph Smith was a Prophet of God?

Suggestion to Teachers:

It is the thought in presenting the text in the form of a question that each class mem-

ber will indulge in a serious self-analysis on this subject. The purpose is to draw out from each one a simple, voluntary statement which will reflect in each case the real attitude of the class member on this fundamental truth. Naturally, and necessarily, the class work on this day will be conducted in a purely informal, conversational style.

The teacher herself will come prepared with some well defined reasons for her own belief on this point. She can with propriety open the discussion with a statement of her belief with corroborative evidence. This should have a stimulating effect upon the class in encouraging them and suggesting ideas on the subject. Once the class has been aroused to express their views and beliefs the teacher will very tactfully retire to the background and will become merely a silent director of the discussion. In short, the teacher's function on this day is to open the discussion and to be prepared to keep alive and uninterrupted the enthusiasm and the interest by being supplied with abundance of evidence which she presents at the proper time and in a skillful manner.

It is clear that after a liberal expression of personal views, beliefs, hopes or positive assurances on the part of the class members, there will be no doubt as to the value of such an hour as a faith promoting feature in the Sunday School. Needless to say, the methods will vary with the age and capacity of the class.

The assignment of this lesson given on the preceding Sabbath is essential to the success of the whole plan. Boys and girls should be asked to analyze themselves on this question during the week and to endeavor to put into words their feelings and sentiments on the subject.

Lesson 20. For Sunday, September 19, 1937

Subject:

Why do I believe that the prophecies concerning this people will be fulfilled?

Suggestions to Teachers:

The Latter-day Saints in the matter of prophecy believe that God still takes a lively interest in the affairs of His children. If anything momentous is going to happen, He tells His people in a general way what is going to take place that they may prepare to meet it. He is like a wise parent who ordinarily allows a child to take its course but who, when the child may be helped through parental

foresight, tells it the results of future happenings such as might come about through skating on thin ice, exposing one's self to disease, or making a fortunate investment. If ordinary man can with limited vision foretell what is to happen, God with infinite foreknowledge can predict all that it is well for us to know.

We believe that the prophecies concerning this people will come to pass because already many inspired utterances of our leaders have been fulfilled. If teachers have at hand Roberts, "A New Witness for God," Vol. I, chapters 20-24, will give them all the needed material. The Prophet Joseph prophesied concerning the Civil War (read Doc. and Cov., Sec. 87).

On August 6, 1842, the Prophet wrote: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." The present state of the Church is the glorious fulfillment of this splendid prophecy.

Other leaders since the Prophet's day have uttered inspired prophecies. We know of Heber C. Kimball's prophecy uttered soon after the Pioneers reached Utah, concerning how cheap goods would be in Salt Lake City. The gold rush fulfilled it.

With such evidence who can doubt the inspiration of our leaders! Surely we cannot doubt that prophecies still unfulfilled will come to pass.

Some of the greatest are contained in our

tenth Article of Faith: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory." Furthermore, we believe that Palestine will indeed be the gathering place of the Jews (Ezek. 11:16-20). The great Zionist movement is even now bringing this to pass. The Millennium with its thousand years of peace will come (Rev. 20:2, 3).

Will we as a people believe in it and help to bring it about?

"The gift of prophecy distinguishes its possessor as a prophet,—literally one who speaks for another; specifically, one who speaks for God. It is distinguished by Paul as one of the most desirable of spiritual endowments, and its pre-eminence over the gift of tongues he discusses at length. To prophecy is to receive and declare the word of God, and the statement of His will to the people. The function of prediction, often regarded as the sole essential of prophecy, is but one among many characteristics of this divinely given power. The prophet may have as much concern with the past, as with the present, or the future; he may exercise his gift in teaching through the light of, and by the experience of preceding events, as in foretelling occurrences. The prophets of God have ever been in special favor with Him, being privileged to learn of His will and designs; indeed the promise is made that the Lord will do nothing except He reveal His secret purposes unto His servants, the prophets. These chosen oracles stand as mediators between God and mortals, pleading for or against the people."—J. E. Talmage.

MY BEST

If I have tried to do my best
And failed for lack of strength, of skill,
If I have brought into the test
All that I have of worth and will,
And then go down unto defeat
I need not fear God's judgment when
I meet before His mercy seat
For that is all He asks of men.

God does not say we must win,
Nor are the souls of failures lost,
The weakest of us shall get in
If when our tasks were tempest-tossed,
We tried to steer our course aright,
And give our best to every task.
An honest effort in the fight
Is all that God Himself will ask.

—Selected.

GOSPEL DOCTRINE

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Frederick J. Pack, Chairman, Mark Austin, Herbert B. Maw
and Gerrit de Jong

LESSONS FOR SEPTEMBER WHAT THE GREAT VISION DISCLOSED

(Evidence of the Falling Away)
For Sunday, September 5, 1937

Text:

Sunday School Lesson (Quarterly)

Objective:

The word of God transcends all argument.

Teacher's Helps:

The Latter-day Saints have long since learned that the word of God never fails even though the wisdom of man runs to the contrary. The simple statement of the Master to Joseph Smith concerning the Christian sects, namely, that "they were all wrong," completely nullifies every opposing argument. The claims of the great parent church to the possession of divine authority through lineal descent from Christ are thus set at naught, as are likewise the assertions of others who insist that this authority falls upon all who are willing to serve. The Master settles the entire question by merely stating that they are all wrong. Even though ancient Scriptures were silent concerning the matter, and even though history failed to record the facts, to the Latter-day Saints the word of God alone would be sufficient. Praise be to God, however, the Scripture testifies to a falling away, history plainly records it, and the word of God to Joseph Smith places the stamp of affirmation upon it!

For the purpose of providing the teacher with illustrations of the invariability and finality of the word of God, the following notes are added:

Under date of August 6, 1842, the Prophet wrote in his history as follows: "Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge Ancient York Masons, at Montrose, by General James Adams, Deputy Grand-Master of Illinois. While the Deputy Grand-Master was engaged in giving the requisite instructions to the Master-elect, I had a conversation with a member of the brethren in the shade of the building on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven from that state. I

prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (*History of the Church*, Vol. 5, p. 85). The fulfillment of this prediction is too well known to need comment.

Again: "In a public meeting at Salt Lake City, in 1848, in the midst of a great scarcity of food and clothing, and indeed all the necessities of life, Elder Heber C. Kimball startled the congregation by declaring that within a short time 'states goods would be sold in the streets of Salt Lake City cheaper than in New York, and that the people could be abundantly supplied with food and clothing.'" The prediction was fulfilled in a remarkable manner. The next year, 1849, vast numbers of people left the east overland for the gold fields of California. These gold seekers conceived the idea that merchandise of various kinds would be in great demand in California, and accordingly loaded their wagons heavily with goods of almost every description. By the time they reached Salt Lake City, however, their teams were nearly exhausted and their own urge for haste had greatly increased, as a result of which they were willing to sell their greatly prized goods for little, almost nothing. (For a discussion of this matter, see Roberts' *Comprehensive History of the Church*, vol. 3, pp. 349-353).

If the teacher need an additional incident to illustrate the fact that the word of God transcends human opinion, he can do no better than to refer to the Prophet's prediction concerning the Civil War in America. (See *Doctrine and Covenants*, 87:1).

VISITATIONS OF THE ANGEL MORONI

For Sunday, September 12, 1937

Text:

Sunday School Lesson (Quarterly).

Objective:

Unwavering faith in God is man's greatest attainment.

Teacher's Helps:

"Moroni, the son of Mormon, and the last representative of the Nephite race. He was an officer under his father, and commanded a corps of ten thousand men at the battle of Cumorah. He wrote the concluding portions of the *Book of Mormon*, from the commencement of the 8th chapter of the book bearing his father's name to the end of the volume. This includes the book bearing his own name, and his abridgment of the history of the Jaredites known to us as the Book of Ether. He takes up the history of the continent from the time of the slaughter at Cumorah, and tells us (A. D. 400) that "the Lamanites are at war one with another; and the face of the land is one continual round of murder and bloodshed; and no man knoweth the end of the war." And again, yet later, he writes: "Their wars are exceeding fierce among themselves, and because of their hatred they put to death every Nephite that will not deny the Christ, and I, Moroni, will not deny the Christ, wherefore I wander whithersoever I can, for the safety of mine own life." Such was the sad condition of the Lamanite race in the early part of the fifth century after Christ. There (A. D. 421) the inspired record closes; thenceforth we have nothing but uncertain traditions until the veil was withdrawn by the discovery of America.

"In the course of nature, Moroni died, and in the Lord's due time he was resurrected. The sacred records and other holy things, buried in Cumorah, still remained in his care. On him the duty fell to watch that no unsanctified hand disturb their rest. When the time set in the councils of heaven for their translation came, he delivered them to the instrument chosen by the Holy Ones, Joseph Smith the prophet, who, when he accomplished his work, returned them to Moroni, who still keeps ward and watch over these treasures." (Reynolds' *Dictionary of the Book of Mormon*, pp. 240, 241.)

"One of the most noted places in ancient American history was the land in which was situated the hill known to the Jaredites as Ramah, and to the Nephites as Cumorah. In its vicinity two great races were exterminated; for it was there that the last battles were fought in the history of both people. There also the sacred records of the Nephites found their final resting place. When iniquity began to increase in their midst, Ammaron hid the holy things in the hill Shim (A. D. 321). About fifty-five years after (say in A. D. 376) Mormon, seeing that his people were fast melting away before the Lamanites, and fearing that the latter would get possession of the records and destroy them, removed all that had been placed in

his care by Ammaron, and afterwards hid up in the hill Cumorah all that had been entrusted to him by the hands of the Lord, save the few plates which he gave to his son Moroni. Moroni afterwards concealed the treasures committed to his keeping in the same hill." (Reynolds' *Dictionary of the Book of Mormon*, p. 104.)

For Ramah, see Ether 15:11. For Cumorah, see Mormon 6:2-11.

The great battles that occurred at this place might be made a matter of special assignment to some suitable member. (Not to exceed ten minutes.) See Ether, chs. 13-15; Mormon, ch. 6.

Moreover, if some member of the class has visited the hill Cumorah, he should be assigned to give a brief talk on it, say five minutes. If pictures of the hill are available, they will serve an excellent purpose.

Note: The Smith house in which the Angel Moroni appeared is no longer in existence. The house now present on the Smith farm is of later origin.

For a complete account of the visitations of the Angel Moroni, see *Pearl of Great Price* (edition of 1923) pp. 50-55 inclusive.

At some appropriate place in the class exercises the song "An Angel From on High" should be sung.

THE BOOK OF MORMON

For Sunday, September 19, 1937

Text:

Sunday School Lesson (Quarterly).

Objective.

One of the primary purposes of the *Book of Mormon* is the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God. (See the title page of the *Book of Mormon*.)

Teacher's Helps:**A Witness for Christ:**

The *Book of Mormon* foretells the coming of the Christ far more plainly than any other scripture. Even before the Nephite colony left Jerusalem, Lehi testified to the Jews concerning the coming of the Messiah and the redemption of the world (1 Nephi 1:19). Nearly six hundred years B. C., Nephi predicted the precise time of the Savior's coming (1 Nephi 10:4). Samuel the Lamanite outlined in detail the physical events that would occur at the time of the Christ's birth (Helaman 14:2-4). The crucifixion of the Savior was attested by predicted signs (III Nephi, ch. 8).

The *Book of Mormon* also recounts in detail, with particular beauty and clarity, the coming of the Savior to the American

(Turn to page 318)

MISSIONARY TRAINING

COURSE D—GOSPEL RESTORATION THEMES

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;
Carl F. Byring

LESSONS FOR SEPTEMBER

CONCERT RECITATION FOR SEPTEMBER

"It shall not be given to anyone to go forth to preach my Gospel, or to build up my Church, except he be ordained by someone who has authority, and it is known to the Church that he has authority, and has been regularly ordained by the heads of the Church."—D. & C. 42:11.

DID JOSEPH SMITH CHOOSE HIS SUCCESSOR?

Lesson 28. For Sunday, September 5, 1937

Text:

Gospel Restoration Themes, Lesson 28; Succession in the Presidency, B. H. Roberts.

Objective:

Addressing the Twelve the Prophet Joseph exclaimed, "Upon your shoulders, the kingdom rests, and you must round your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you."

Suggested Method Outline:

It was in the early days of the Church, before the quorums of the Priesthood had been fully organized, that provisions were made for a second Elder to assume the presidency in the event of Joseph's death. After the organization of the Priesthood and the setting in order of the various organizations of the Church, the responsibility of selecting a new president remained with the living council of the Twelve Apostles. "The Twelve traveling counsellors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling. And they form a quorum, equal in authority and power to the three Presidents previously mentioned." (D. & C. 107:23-24.) "And when the first presidency is disorganized through the death of the president, then, according to revelation, the Twelve Apostles become the presiding quorum of the Church, and then if the Lord has any revelations to give to his people they will come through the proper channel—the President of the Twelve." (Joseph Fielding Smith).

Today's lesson might be presented as follows:

I. *The Claim that the First President of the Reorganized Church was Appointed by his Father.* These claims are based on the testimony of the following witnesses: (1) the statement of the president of the "Reorganization," (2) the statement of Lyman Wight, (3) the statement of James Whitehead, (4) the statement of John S. Carter, (5) and the statement of William Smith. Let a class member present each of these claims carefully pointing out the weaknesses (and strength, if any can be found) of each claim.

II. *The Claim that upon the Shoulders of the Twelve Rested the Kingdom after the Prophet's Death.* This claim is supported by the testimonies of these witnesses: (1) Brigham Young, (2) Heber C. Kimball, (3) Orson Hyde, (4) Wilford Woodruff, (5) Bathsheba W. Smith, (6) Benjamin F. Johnson, and (7) Ezra T. Clark. Let class members read these testimonies as they are recorded in the lesson. As a summary, the teacher should contrast the relative value of the two opposing claims, and finally lead the students to the objective of the lesson.

Assignments:

Urge each class member to read Lesson 26, and come prepared to discuss the problem: What constitutes a proper ordination? Also select two members to present Part II of next Sunday's lesson.

Two and One-half Minute Talk:

If given opportunity to present such a talk, the topic might be: "On the death of the President of the Church, how a new President is selected and ordained."

Teacher's Closing Minute:

In closing the class period the teacher might say: "The revelations to the Church provide methods and means by which every office in the Church may be filled; and such appointments are made by living persons, representing a living quorum—the presiding quorum of the Church."

WAS THE PRESIDENT OF THE REORGANIZED CHURCH ORDAINED PROPERLY?

Lesson 29. For Sunday, September 12, 1937

Text:

Gospel Restoration Themes, Lesson 29.

Objective:

No man is called to build up the Church

unless it is known to the Church that he has been properly ordained to that calling, by the head of the Church.

Suggested Method Outline:

Only those who hold a certain Priesthood can ordain another to that Priesthood and then only under the direction of those holding higher authority. The authority to install a President of the Church is committed to the Council of the Twelve Apostles. Elder Joseph Fielding Smith points out that the men who ordained Joseph Smith, the son of the Prophet Joseph Smith, to be the president of the Reorganized Church did not hold sufficient Priesthood to do so, nor indeed did they really hold any priesthood since they had either been excommunicated from the Church, or because of their apathy had forfeited the Priesthood which they formerly held. This lesson gives unusual opportunity to explain the organization of the Church and the orderly procedure within the Church Councils. The lesson might be presented as follows:

I. *What Constitutes a Proper Ordination.* Let the four criteria, given in this lesson, be listed on the blackboard by the teacher or some class member. Then ask the class to explain, by use of concrete examples, the meaning of each criterion.

II. *Application of these Four Criteria to the Ordination of the First President of the Reorganized Church.* Let one class member treat the case of William Marks, and another that of Zenas H. Gurley.

III. *Summary.* As a summary let the teacher ask these questions: Whose right is it to receive revelation for the Church? (See D. & C. 43:3-6.) When the First Presidency is disorganized through the death of the President, whose right is it to receive revelation for the Church? Who constitutes the First quorum of the Church? Who the second quorum? On the death of the President of the Church, whose right is it to nominate the new President? Just how does the voice of the members of the Church operate in the appointment of a new President?

Assignment:

Urge each class member to read Lesson 27, and come prepared to discuss the problem: "Contrast the origin of Mormonism with that of other churches now extant in the world." Four students should be chosen for next Sunday's group discussion.

Teacher's Closing Minute:

In closing the class the teacher might say: "Whenever God has a revelation or commandment to give His people it will come through the presiding officer of the Church."

MORMONISM, ITS ORIGIN AND HISTORY

Lesson 30. For Sunday, September 19, 1937

Text:

Gospel Restoration Themes, Lesson 30.

Objective:

The so-called Mormon Church claims to be the Re-established Church of Jesus Christ and to contain the Restored Gospel of Jesus Christ.

Suggested Method Outline:

This lesson contains extracts from an excellent pamphlet widely distributed and entitled, "Mormonism, Its Origin and History," by Elder B. H. Roberts. The material selected points out clearly the relationship of the Mormon Church to Christian sects. It is essentially a brief story of the Apostasy as evidenced in the claims of the Churches of today.

I. *Group Discussion.* It is suggested that the lesson be presented by four class members as a group discussion of the following topics:

- (a) The Roman Catholic Church.
- (b) The Greek Catholic Church.
- (c) The Protestant Churches.
- (d) The Church of Jesus Christ of Latter-day Saints.

II. *Questions for Class Discussion.* The chairman of the group could ask these questions: Justify the bold claim that the Mormon Church is the Re-established Church of Jesus Christ. Explain why the Church of Jesus Christ of Latter-day Saints is not an outgrowth of any one of the present day Churches but is the Restored Church of Jesus Christ. What is Mormonism's message to the world? Why is the Church of Jesus Christ of Latter-day Saints justified in sending missionaries into the Christian nations?

Assignment:

Urge the class members to review Lessons 20-30 in preparation for the Review to be given next Sunday.

Teacher's Closing Minute:

In closing the class period the teacher might say: "Let us seek to know the value of the Restored Gospel of Jesus Christ; to put its teachings into daily deeds; and to be willing and ready to carry the Restored message to the inhabitants of the earth."

REVIEW

For Sunday, September 26, 1937

1. How does the belief that we are all brothers and sisters in a divine family affect our daily living?

2. What constitutes successful living in the earth life?
3. Explain just how Jesus is the central figure in the plan of salvation.
4. Explain the value of tithe paying (a) to the individual, (b) to the group.
5. Is fasting designed as a scheme to mortify the body which is thought to be carnal and devilish by some? Explain.
6. How is fasting related to physical health?
7. What is the purpose of the Sabbath?
8. What activities might one engage in on the Sabbath Day?
9. State the qualities which one should bring to the marriage altar.
10. Explain why the marriage covenant is more than a legalized contract.
11. What were Joseph Smith's accomplishments as a material builder?
12. What were Joseph Smith's accomplishments as a spiritual teacher?
13. What were Brigham Young's accomplishments as a material leader?
14. What were Brigham Young's accomplishments as a spiritual leader?
15. Give the evidences which indicate that the Presidency of the Church does not descend from father to son.
16. Why carry the Restored Gospel to the world?

HONOR THE SABBATH

Text: "Remember the sabbath day, to keep it holy." (Exodus 20:8)

After completing the organization of the earth and orienting it into proper relationship with the other celestial bodies and planets, God considered the task done, and set aside a period which was blessed and sanctified as a day of rest. Thus the Sabbath was instituted by Deity for man.

The observance of a Sabbath, reducing to a minimum the work for members of a household and others, was required by the Ten Commandments given to Israel through Moses.

Christ found the Pharisees, and others, very insistent that the Sabbath be strictly observed as evidenced by criticism pointed at Jesus on several occasions, one being when he healed the blind man near the pool of Siloam. (John 9:)

Without going into the reasons for the substitution, it is pointed out that nearly all Christendom celebrates, at least in theory, the Lord's day, or Sunday, instead of Israel's Sabbath of Saturday, and we in the Church are charged specifically to "go to the house of prayer," and enter into worship on the "Lord's Day." The command to observe the Sabbath appears to have been given to aid us in developing resistance to the sins of the world. (Read Doc. and Cov., Sec. 59:8-19)

In modern times the strict Israelitish observance of the Sabbath oftentimes is difficult. However, with many working less, even than six days per week, it would appear feasible to engage, as a rule, in ordinary recreational activities on a week day, leaving Sunday to rest, worship, and study.

Apparently God had valid reasons for providing a Sabbath, and we suggest its observance be given adequate consideration by selecting one day in seven, preferably Sunday, to celebrate as a Sabbath.

C. Douglas Barnes, Ph. D.

THE CHURCH AND SOME OTHER THINGS

If a man would be a soldier,
He'd expect, of course, to fight;
And he couldn't be an author, if
He didn't try to write.
So it isn't common logic, doesn't
Have a genuine ring,
That a man to be a Christian
Doesn't have to do a thing.

If a man would be a hunter, he
Must go among the trees;
And he couldn't be a sailor, if
He wouldn't sail the seas.
How strange for any member of a
Church to think that he
Can stay away from worship and
A worthy member be!

—Selected.

GOSPEL MESSAGES

COURSE C—THE PROBLEMS OF LATTER-DAY SAINT YOUTH

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

LESSONS FOR SEPTEMBER

YOUR ATTITUDE TOWARD GOVERNMENT

Lesson 28. For Sunday, September 5, 1937

Problem:

What Are the Responsibilities of the Latter-day Saint toward Government?

Text:

Lesson Quarterly.

References:

M. Bennion, *Moral Teachings of the New Testament*, Chapter XXVII, Division E and commentary.

Talmage, *The Vitality of Mormonism*, Chapter 50.

Objective:

To establish a favorable attitude toward democratic government as the protector of religious freedom.

Note: Inasmuch as students will likely be entering the class for the first time following the summer vacations, in this connection it may be desirable to review Lessons 20 and 21. In this event check certain questions for this purpose and make advanced assignments. (See the *Instructor* for May, 1937.)

Methodology:

There are two reasons for making special preparation for this lesson: (1) It is one of the most important lessons of the year; and (2) this lesson will coincide with the opening of public schools—the attendance will likely be larger than usual and the opportunity for recruiting new members, never better. For this reason, it may be desirable to alter the procedure somewhat, minimizing the special reports and resorting to a spirited discussion based on crucial, pivotal questions. This list may be of assistance:

1. Is obedience to the laws of the land a religious duty? Why?
- * 2. Read Scripture enjoining obedience to civil laws (Mathew 17:25-27, Matthew 22:15-21, and Romans 13:1-7).
3. Why do we separate church and state in America? Why not in England? (Note: See enrichment material.)

4. In a conflict between religious views and the law of the land, what should the religionist do? (See Lesson Quarterly for three alternatives.)

Illustrate the Alternatives:

5. What were Joseph Smith's views of the Constitution? (Read the excerpt aloud.)
6. Which is more inclusive, church or state? (See quotations from Bennion.) What does this have to do with your answer to Question No. 4?
7. When you don't approve of a law, what should you do?
8. Is a civilized man ever justified in taking personal revenge on another?
9. Under what conditions should a Latter-day Saint go to court against a fellow citizen?

Enrichment Material:

1. (Basis for part of question No. 2.)

"The Church of England (Protestant and Episcopal) is an established church. That is, its status is provided for in the English constitution, and the supreme governor of the church is the king. The king names the two archbishops (Canterbury and York) and the bishops, also many of the deans, canons and other ecclesiastic officials. Still others are appointed by the government through the lord chancellor.

"Changes affecting the church must receive the assent of parliament. The two archbishops and 24 bishops sit in the house of lords. In about one-half of the parishes the right of presenting names to fill a vacancy as curate is possessed by private persons. The curates have much of a vested interest in their positions, and the difficulty of removing them has made them largely independent of their ecclesiastical superiors."

YOUR AIDS

Lesson 29. For Sunday, September 12, 1937

Problem:

In What Spirit and With What Aids Should I Approach the Solution of My Problems?

Text:

Lesson Quarterly.

References:

Talmage, *Articles of Faith*, Chapter 8; Nibley, *Brigham Young, The Man and His Work*, Chapters 29, 30, and 40.

Objective:

To sense the necessity of seeking the Spirit of God and the counsel of other persons in the solution of problems.

Methodology:

It is to be noted that there are three points to the lesson: (1) the role of the Holy Ghost; (2) the aids in the Church courses of study; and, (3) the guidance of parents, relatives, teachers, and Church authorities. The citation in Talmage elaborates the first point and the citation in Nibley illustrates the same in the life of Brigham Young. The following questions are suitable for special assignment and for socialized discussion:

1. What is the Holy Ghost?
2. What is its function?
3. How is it obtained?
- *4. How has It influenced our leaders? (The incident in the life of Brigham Young may be retold in considerable detail—if Nibley's book is not available, see Smith, Roberts, Whitney, and other historians for details of "the Utah War.")
- *5. How does the Church help in the solution of personal problems? See the Social Security Plan. See the Ultimate Objectives of the Deseret Sunday School Union (see the Quarterly).
- *6. Of what value are patriarchal blessings? Who are the stake patriarchs?
- *7. Why is youth reluctant to seek the advice of its elders? Is this a wise course?
8. Give illustrations where the advice of others has helped in certain situations. If thought advisable, the Personal Problems (see *The Instructor*) may be discussed.

Enrichment Material:

1. See the Scriptural citations in the first paragraph of the Lesson Quarterly. Read and discuss some of them.
2. See Church History for illustrations of the dependence of the Church leaders upon "the Spirit of God." The Quarterly gives the illustration of Brigham Young and the so-called "Utah War."

YOUR PROBLEMS**Lesson 30. For Sunday, September 19, 1937****Objective:**

To assist the students in solving religious

problems not anticipated in the course outline.

Methodology:

Not long ago a brilliant young man complained to the writer that in his opinion, the weakest feature in his church attendance was that it left him with the same problems he carried into church; the point being the class periods were spent on a course of study which did not always touch him. Meanwhile he was left with his own problems. Although conceding the value of a continuous, systematic course of study, he craved an opportunity, now and again, to have his own personal problems threshed out in open session. Probably the members of your class will welcome such an opportunity.

A week or two in advance advise your class of this open session. Permit the class members to list and to hand in (in advance) problems they wish discussed.

Normally, the question might be expected to come out of Unit III. Social Problems from a Mormon Viewpoint. Actually, inasmuch as this is the season for the opening of school, the problems may be more personal. Should I attend college? high school? Should I work in a pool hall? bowling alley? state liquor store? Should I go away to school? Should I attend seminary? etc., etc. The underlying principles of Mormonism furnish the keys to the solution of these problems.

If the nature of this session does not appeal to the group concerned, it will be well to substitute some other activity. The head of the local church security program may profitably occupy the hour. The seminary teacher may speak of the advantages of attending seminary. A competent person may review important religious happenings of 1937 in all denominations and countries. Other interesting ways of spending the hour will occur to the teacher and the class.

REVIEW OF UNIT III**Fourth Sunday, September 26, 1937**

This review may take one or all, of several forms, let the students plan for the review.

1. Floor talks—an interesting session would consist of 2½ minute floor talks based on interesting sub-divisions of the various lessons. The following list is suggestive:
 - (1) The Mormon View of Ancient America.
 - (2) America, the Land of Zion.
 - (3) The Mormon View of the Constitution.
 - (4) A Prophecy Fulfilled (Mormons in the Rocky Mountains).

- (5) What Constitutes a Latter-day Saint?
 - (6) The City of Zion.
 - (7) Forms of Intolerance.
 - (8) A Religion Worth Having.
 - (9) Social Planning in the L. D. S. Church.
 - (10) What is Accomplished Through War?
 - (11) The Cost of War.
 - (12) The Cost of Crime.
 - (1) The Causes of Crime.
 - (14) Our Attitude Toward Criminals.
 - (15) The Causes of Poverty.
 - (16) The Cure for Poverty.
 - (17) The Church Security Plan, etc.
2. A Pencil and Paper Test:

**Supply the Appropriate Word, Words,
Title or Expression**

- (1) The is the only known record of the details of ancient civilization in Central America.
- (2) The greatest illustration of Joseph Smith's own testimony of his prophetic calling was the publication of the
- (3) Joseph Smith designated Western as "the land of promise, and the place for the city of Zion."
- (4) On July 4, 1936 we celebrate the 161st anniversary of the adoption of the
- (5) suggested that the constitutional convention engage in prayer.
- (6) List the ideals of the Constitution of the United States.
 - (a)
 - (b)
 - (c)
 - (d)
 - (e)
- (7) The is our bulwark against religious persecution.
- (8) did not reach its zenith until after the Prophet had foretold its doom.
- (9) prophesied that the Saints would be driven to the Rocky Mountains.
- (10) Joseph and Hyrum Smith were martyred on
- (11) Unemployment, strikes, boycotts war, and on the other hand, prosperity, peace, cooperation, and stability, all serve to illustrate the
- (12) The greatest concepts in Christianity are:
 - (a)
 - (b)
- (13) The City of is the ideal society.
- (14) Latter-day Saints should look for the implications in social problems.
- (15) Phillips Brooks proposed six brands of intolerance:
 - (a)
 - (b)
 - (c)
 - (d)
 - (e)
 - (f)
- (16) The Mormon community is noted for its spirit.
- (17) The was the first complete social plan in the L. D. S. Church.
- (18) God never institutes; It is the result of the actions of men.
- (20) soldiers were killed in the latest war.
- (21) make depressions, according to Leonard P. Ayres.
- (22) "Measured by almost every ethical criterion, War is"
- (23) List two ways of taking the profits out of war:
 - (a)
 - (b)
- (24) War extolls; Jesus taught
- (25) In the United States crime costs per year or per day.
- (26) Much crime is closely associated with the breakdown of ideals, beliefs, and sanctions.
- (27) Latter-day Saints enter into "....." marriages.
- (28) Many of our acts must be on the basis of
- (29) The chief index to poverty is the
- (30) The true Saints never desire excessive
- (31) A of the population of the United States live in poverty.
- (32) List the two causes of dependency:
 - (a)
 - (b)
- (33) List some of the economic teachings of Jesus.
 - (a)
 - (b)
 - (c)
 - (d)
 - (e)
- (34) The L. D. S. Church, in its war on poverty, sponsors the plan.
- (35) The state and the Church should be kept

- (36) "The tells you what you ought to do, the....., what you must do."
 (37) Its a mistake for anyone to ignore even in the most personal matters.

Note: Omit any items you have not stressed in your teaching. Pass paper and pencil, ask your pupils to list the number of the question and to write only the appropriate words to fill the blanks. Correct by the key below.

Key to Pencil and Paper Test:

1. *Book of Mormon.*
2. *Book of Mormon.*
3. *Missouri.*
4. *Declaration of Independence.*
5. *Benjamin Franklin.*
6. *Individual liberty, opportunity, self-government, nationality, compromise. (See Lesson No. 21.)*
7. *Constitution.*
8. *Nauvoo.*
9. *Joseph Smith.*
10. *June 27, 1844.*
11. *Interdependence of man.*
12. (1) *The Fatherhood of God and (2) The Brotherhood of men.*
13. *Zion.*
14. *Religious.*
15. *Pure indifference, policy, helplessness, pure respect for man, spiritual sympathy, an enlarged view of truth.*
16. *Cooperative.*
17. *Order of Enoch.*
18. *War.*
19. *Nothing.*
20. *10,000,000.*
21. *Wars.*
22. *Immoral.*
23. (1) *Government control of munition factories and*
 (2) *Conscription of capital and labor during wartime.*
24. *Force, love.*
25. *One billion dollars, three million dollars.*
26. *Religious.*
27. *"Celestial."*
28. *Faith.*
29. *Standard of living.*
30. *Wealth.*
31. *Fifth.*
32. (1) *A defect in the individual and*
 (2) *Some failure in the social order.*
33. *See Kent's list in Lesson No. 27.*
34. *The Church Security Plan.*
35. *Separate.*
36. *Church, state.*
37. *Counsel.*



YOU NEED THIS, TOO"

N. C. J. C.
NEWS SERVICE



OLD TESTAMENT



COURSE B—SECOND QUARTER—LEADERSHIP IN ANCIENT ISRAEL

For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age

General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice Chairman, and Llewelyn McKay

LESSONS FOR SEPTEMBER

LEADERSHIP IN ANCIENT ISRAEL

NEHEMIAH

Lesson 30. For Sunday, September 5, 1937

Text:

The Quarterly.

Objective:

To show what can be accomplished by the person who knows what he wants and then has the backbone to stick to the job.

Additional References:

The Bible: The Book of Nehemiah; Dalby, *Land and Leaders of Israel*. "Nehemiah, the Wall Builder," pp. 486-491.

Suggested Lesson Outline:

1. Nehemiah's grief over Judah. Neh. 1.
2. Nehemiah's relief expedition.
Royal credentials and privileges. Neh. 2:1-8.
3. Nehemiah, the governor.
 - a. He rebuilds the walls of Jerusalem.
His secret survey. Neh. 2:9-16.
The work begun. Neh. 2:17-20.
The work begun. Neh. 2:17-20; 3:1, 28.
Foreign opposition and preparations for defense. Neh. 4:1-23.
The plots of envious enemies. Neh. 6:1-9.
The wall completed. Neh. 6:15, 16.
The city guards. Neh. 7:1-4.
 - b. Nehemiah's rebuke of greed. Neh. 5:1-13.
 - c. His personal example. Neh. 5:14-19.

A Thought or Two:

Nehemiah stands as one of the greatest, if not the greatest, examples in history of what can be accomplished by "stick-to-it-iveness."

One of the most powerful lessons in leadership ever penned comes from the lips of Nehemiah in his statement: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Nehemiah 6:3.

In a study of successful and influential men of this country, representing almost every occupation, these people were asked to give the

things to which they attributed their success and leadership. In 207 out of the 283 replies which were received, the following were given in the order listed as being responsible for their success.

1. Perseverance, stick-to-itiveness, constancy.
2. Application.
3. Hard work.
4. Industry.

Reported from Richards: *The Man of Tomorrow*, pp. 272, 273. Nehemiah combined these qualities in his life and "got somewhere."

"No matter what a man's aims, or resolutions, or professions may be, it is by one's deeds that he is to be judged both by God and man."—H. W. Beecher.

"A noble deed is a step towards God."—J. G. Holland.

Make Good

Make good.
Cut out "if," "Could" and should;"
And start in to saw wood.
You can still have the best
Things in life, like the rest
Of the men who've achieved
Just because they've believed
In themselves. You're deceived
If you think fortune comes
With a rattle of drums
And a fanfare of state
To hand yours on a plate.
That isn't the way
That she visits today.
You must get out and rustle, and bustle, and
hustle;
You need all your muscle, for you've got to
tussle.

Plunge into the fight,
Hit to left and to right,
And keep crashing and smashing
Don't let up with your striking
Till things meet your liking.
For Pete's sake, stop bawling—
Instead, do some mauling.
It makes the world bitter
To look at a quitter;
Fate scowls when she sees
A grown-up on his knees.
A man with his health
Is a mine jammed with wealth
Full of unexplored lodes.

Why, the freckled-back toads
Have the sense to keep jumping—
And here you are frumping!
Come now, strike your gait—

Requested from *Backbone* a book of "Hints for the Prevention of Jelly-Spine Curvature and Mental Squint." Collected by S. DeWitt Clough.

Procedure:

1. Discuss the items above under "A Thought or Two."
2. Pass out leaflets.
3. Read lesson material carefully.
4. Discuss the quotations given at the beginning of the lesson. Does Nehemiah's life seem to illustrate these quotations?
5. Play the game "Back Questions."
6. Gather leaflets.

PROVERBS—I

Lesson 31. For Sunday, September 12, 1937

Text:

The Quarterly.

Objective:

To find suggestions and helps in how to become more effective leaders, from the Book of Proverbs in the Old Testament.

To Teachers:

No "additional readings" need to be given for this lesson. A careful discussion of the statements and problems will most surely occupy a full class period. There are eighteen problems included in the lesson given in the Quarterly. Make an effort to show pupils that these words of wisdom found in Proverbs are ancient in their origin, but the lessons mean just as much now as they did anciently. After all, leaders in all generations have many of the same qualities.

Procedure:

1. Pass out the leaflets.
2. Discuss the challenging statements found at the beginning of the lesson. Emphasize:
 - a. The difference between "knowledge" and "wisdom."
 - b. The difference between the character, reputation, and personality of a person.
 - c. Explain the inter-relationship between "wisdom" and "knowledge."
 - d. Explain the inter-relationships between character, reputation and personality.
 - e. What are "failures" and what are "successes"?

f. Of what things must we be careful in determining who are and who are not leaders.

g. Find evidences of leadership in the following poem:

"I thought Will Brown was hard and cold,
His ways so rough, his manner bold,
Until I found he paid the fee
That sent a sick chum out to sea.

I said Miss Jones was always out
She sure must be a gadabout;
But when my way was dark and cold
I found she had a heart of gold.

I dubbed Jane Smith as odd and queer,
Her face as sour, her manner drear,
Till I was told she spent her life
In nursing John's poor crippled wife.

There was a time, I own with pain
I sneered at Mary Grant as plain.
I saw her soul—a lovely thing!
Fit for the palace of a king.

And so I prayed, 'Lord, give me eyes
To see beneath the thin disguise;
To recognize where'er I be,
Souls that are growing like to Thee."

—Selected.

Requested from Bennion and Tanner: *Problems of Youth*, p. 76.

3. This is a lesson which lends itself to oral reading. Choose some one to read who can read well. All other members of the class should follow in their own leaflets. The reading should cease when problems are encountered and a careful discussion of the questions and problems should follow.
4. The quotations in "A Few Thoughts" following, may be introduced in the proper places as the lesson proceeds.
5. Gather leaflets.

A Few Thoughts:

1. On increasing learning:

"See that all the hours of the day are so full of interesting and healthful occupations that there is no chance for worry to stick its nose in."—*Luther H. Gulick*.

2. On respecting parents:

"Of blessings I have had my share;
My path's been lined with roses sweet;
The burden's light I've had to bear;
Contentment's knelt beside my feet.
All this has been because I've had
A sacrificing, loving dad."

—*W. W. Filkin*.

Requested from Washburn: *The Story of the Old Testament*, p. 183.

"Life's gifts are generous and sweet
That daily fall about my feet;

But as a list of them I see
The rarest one God gave to me,
The one most prized above another,
Was when he gave me you, dear
mother."

—*Filkin.*

Requoted *Ibid*: p. 185.

PROVERBS—Cont'd

Lesson 32. For Sunday, September 19, 1937

Text:

The Quarterly.

Objective:

To further study qualities of success and leadership as taught in the Book of Proverbs.

A Challenge:

Work! It is the magical word which every leader uses as the key to unlock the doors wherein is found success and happiness. But work alone may be of little avail if not guided by an ideal of service. Leadership in its most significant aspect includes all the qualities desirable in men. The leader possesses these qualities in a harmonious balance. No one quality makes for leadership unless accompanied by other qualities. All other qualities; faith, tact, wisdom, courage, unselfishness, etc., require always, as their companion, *work*.

Procedure:

1. Pass out the leaflets.
2. Present and discuss "The Challenge" above. Examples illustrating the thought of the lessons are common. Every pupil will be able to give examples of which he has heard or read.
3. Read and study the lesson. Try to stimulate the pupils to think as they read and endeavor to recall examples and incidents which might serve to illustrate the lessons presented in the different "proverbs." Ask them to be very frank in raising any questions and discussions in connection with any of the lesson material. A fair, honest and sympathetic discussion, entered into by the whole class, tends toward the stimulation necessary to make the class remembered as being very worth while.
4. Gather leaflets.

On Work:

"As for a 'motto,' this which, with others, hangs above my desk, is as good as any: Pluck will win—its average is sure, He wins the fight who can the most endure.

Who faces issues, he who never shirks,
Who waits and watches and who always
works."

—*W. C. Abbott.*

"Do not loiter nor shirk,
Do not falter nor shrink;
But just think out your work,
And then work out your 'think'."

—*Quoted.*

"Being busy does not always mean real work. The object of all work is production or accomplishments and to either of these ends there must be forethought, system, planning, intelligence, and honest purpose, as well as perspiration. Seeming to do is not doing." —*Quoted from Clough: Backbone, p. 58.*

"Everything comes to him who hustles while he waits."—*Quoted.*

"The victory of success is half won when one gains the habit of work."—*Sarah K. Balton.*

"Fireflies shine only when in motion. It is only the active who can hope to shine. Doing nothing is an apprenticeship to doing wrong."—*W. F. Crafts.*

On Self-improvement:

(This is why we are studying the Proverbs.)

"Be at war with your vices, at peace with your neighbors, and let every new year find you a better man."—*Quoted.*

"I don't think much of a man who is not wiser today than he was yesterday."—*Abraham Lincoln.*

"It's the knowing man who knows enough to know there's a lot he doesn't know."—*Quoted.*

"Added knowledge will harm no one. The more you have the more you get. In the words of David Harum, 'Them as has, gets!'"—*Quoted.*

"He who won't be advised, can't be helped."—*Selected.*

REVIEW

Lesson 33. For Sunday, September 26, 1937

Text:

The Quarterly.

Objective:

To "re-view" the material which has been given during the quarter for our betterment; and to "re-see" ourselves and determine to be leaders.

"The man who wins is an average man;
Not built on any peculiar plan,
Not blessed with any peculiar luck;
Just steady and earnest and full of pluck,

When asked a question he does not "guess",
He knows, and answers "no" or "yes;"
When set to a task that the rest can't do,
He buckles down till he puts it through.

Three things he learned; that the man who
tries

Finds favor in everyone's eyes;
That it pays to know his business well;
And it doesn't pay all he knows to tell.

So he works and works; till one fine day
There's a bigger job with bigger pay,
And the man who shirked whenever he
could

Was working for the man whose work made
good.

For the man who wins is the man who
works,

Who neither trouble nor labor shirks,
Who uses his hands, his head, his eyes;
The man who wins is the man who really
tries."

—Charles R. Barrett (Paraphrased).

Quoted from *Suggestions for L. D. S. Missionaries*, p. 124.

What We Have Tried To Do:

In these lessons on "leadership" we have tried to analyze "leadership" and determine the qualities and characteristics which are contributory to it. The *Old Testament* has been our "sourcebook." From its pages we have drawn examples to illustrate "leadership." Also we have tried to develop sufficient thinking to show clearly that the modern, 1937 leader, becomes such by applying the same principles so aptly illustrated from the incidents of the *Old Testament*. It is hoped that because of these lessons—"Leadership in Ancient Israel," some young person may have resolved to be a "leader," and from these lessons has found motivation, stimulation, and suggestions which shall contribute towards the realization of his resolution.

Procedure:

1. Pass out leaflets and pencils.
2. Discuss together the negative and positive qualities of personality. Make sure you understand the meaning of each word.
3. Have pupils actually "check-up" on themselves by taking the "inventory test," marking "Too little," "Too Much," or "Enough," after each quality listed. Pupils will need assistance frequently on the exact meanings of the words;—Be prepared to give them this help.
4. Review exercise on *Old Testament* characters studied during the quarter. Give only a limited time to complete

this exercise; then discuss each statement. Answers:

- | | |
|---------------|-----------------|
| 1. Nehemiah. | 16. Hosea. |
| 2. Ezra. | 17. Jeremiah. |
| 3. Abimelech. | 18. Ezra. |
| 4. Absalom. | 19. Jotham. |
| 5. Rehoboam. | 20. Gideon. |
| 6. Jotham. | 21. Ezra. |
| 7. Gomer. | 22. Artaxerxes. |
| 8. Solomon. | 23. Nehemiah. |
| 9. Amos. | 24. Abimelech. |
| 10. Absalom. | 25. Ezra. |
| 11. Abigail. | 26. Nehemiah. |
| 12. Hosea. | 27. Jeremiah. |
| 13. Ezra. | 28. Absalom. |
| 14. Nabal. | 29. Hosea. |
| 15. Hushai. | 30. Amos. |
5. Leadership lessons from the lives of *Old Testament* characters. Pupils write their reactions. They may go back and re-read lessons if necessary. Discuss the reactions. Each character teaches many things; among which are:
1. Rehoboam—Selfish greed for power results in shame.
 2. Jeremiah—The person who has the courage to "stick by" an unselfish ideal cannot help but be admired.
 3. Abigail—Tact may prevent foolish actions.
 4. Amos—He didn't have many opportunities except those he made for himself.
 5. Hosea—From a tragic experience he developed a great message to humanity.
 6. Absalom—Selfish and unrighteous conquest leads to destruction.
 7. Abimelech—"Bramble bush" leaders don't long survive.
 8. Ezra—A motto "Learn, practice and teach the truth."
 9. Nehemiah—Courage, faith, and hard work enabled him to surmount great obstacles which stood in the way of success.
 6. Advice from *Proverbs*. Among others discuss:
 1. Work hard.
 2. Honor parents.
 3. Guard the tongue.
 7. Pupils may keep leaflets. Encourage them to take care of them. They may be valuable for ideas and thoughts for talks which the pupils may be called on to give in the future.
 8. Any of the game reviews described in former lessons may be used with profit in this review lesson.

(Turn to page 319)

BOOK OF MORMON

COURSE A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age
General Board Committee: T. Albert Hooper, Chairman, Junius R. Tribe, and Wallace Bennett

LESSONS FOR SEPTEMBER

MORONI AND THE TITLE OF LIBERTY

Lesson 31. For Sunday, September 5, 1937

Text:

Alma, Chapters 46-49; "A" Department Sunday School Quarterly.

Aim:

Moroni's rallying cry: "In memory of our God, our religion, our freedom, and our peace, our wives, and our children!"

Activities:

1. The making of a silhouette of Moroni with his "title of liberty" banner can be an advance assignment (as most activities should be), and the finished shadowgraph filled in with black ink may be hanging on the classroom wall when the students arrive. The attention-arresting figure will create a suspense that will demand your immediately proceeding with the lesson story.

2. Since most ancient civilizations were in the tropics, the implication has been strong that the *Book of Mormon* peoples lived in regions where the fevers of warm countries would be present. In the *Book of Knowledge* or an encyclopedia may be found descriptions of medicinal plants and trees native to America. Quinine (now used throughout the world for fevers), ipecacuanaa, and coca (not cocoa). The latter furnishes cocaine, which may have been the poison administered to Leonti.

3. After the exciting 47th chapter has been covered, report may be made of an assignment to look for further details in the 47th chapter in a complete *Book of Mormon*.

4. It was extremely fortunate for the Nephite people to have a man of such quick decision and spiritual force as Moroni in command at the time that the consummate Amalickiah appeared. Nothing short of Moroni's appeal could have saved the country. Have the class learn "The title of Liberty" and discuss what it meant to different individuals as they heard it proclaimed.

MORONI FORTIFIES HIS CITIES

Lesson 32. For Sunday, September 12, 1937

Text:

Alma, Chapters 50, 53; "A" Department Sunday School Quarterly.

Aim:

To promote appreciation of the strength and prosperity of a people who have active spiritual and temporal leadership.

Discussion:

The immediate measures which Moroni took to drive the Lamanites out of the wilderness east of Zarahemla, and to colonize and fortify the line between Nephites and Lamanites, resulted in greater prosperity and "the happiest time among the people of Nephi since the days of Nephi." The significant effects of excellent leadership and of engaging in new enterprise can be brought out by an activity program.

Activity Program:

"Ten Years Later"

The city of Moroni celebrates its tenth birthday.

Imagine you were committee members preparing for the celebration. This city, named in honor of the great Nephite general and founded as the southeastern bulwark of the Nephites against the Lamanites, was ten years old when the great war ceased.

1. Bring to class pictures of ancient American architecture. The establishment of a *Book of Mormon* geography is not necessary to an appreciation of the lessons of these great peoples. Many ancient cities of the eastern world are only now being discovered or identified, though they have had neighbor cities which have existed all the time. Some of the cities of the eastern continent were entirely lost track of and thought to be myths, and then found.

Pictures of ancient American buildings of either central or South American location are impressive reminders that the ancient peoples here were magnificent builders. Some of the marvelous features of their buildings may be taken as suggestive of the work which the people of Moroni were doing at the time of our lesson.

2. An address of welcome to the tenth birthday celebration of the city would mention what noted visitors, besides Moroni himself? Helaman and many others could no doubt be found with a little research in the complete *Book of Mormon*. Also what kings? Anti-Nephi-Lehi, Lamoni, and others of the people of Ammon? By watching the dates, the pupil who is given this interesting assignment should be able to make a list of noted people who would have been invited. He will get some better knowledge also of the brothers of Helaman, the sons of Mosiah, and others.

3. Research planned to summarize Moroni's military exploits will lead forward to a preview of some of our future lessons.

If the beginnings of an inscription for a stone obelisk are made, in letters shaped to suggest ancient alphabets, an interesting art project will be produced. Look in histories for such memorial stones.

4. An oration on the spiritual elements of Moroni's leadership should be a brilliant contribution to the celebration.

5. Moroni's response, in which he pays tribute to the hero Teancum and to others of his old companions in the great war, should also bring out Moroni's insight into the problems of his people as being largely spiritual problems.

6. Dramatize a salute to the Title of Liberty.

7. Benediction by Helaman.

HELANMAN AND HIS TWO THOUSAND YOUNG WARRIORS

Lesson 33. For Sunday, September 19, 1937

Text:

Alma, Chapters 53, 55, 56; "A" Department, *Sunday School Quarterly*.

Aim:

The hand of God is continually manifest.

Activities:

A study of the three letters included in this lesson demonstrates the difference in the convictions of three men living at the same time—spiritual experiences coming to those who are interested in spiritual things and a contempt for belief in spiritual things coming to him who will have none of them.

Letter writing: See if you can find in a general history, mention of letter writing on the eastern continent about this period (63 B. C.). Did Julius Caesar write letters? How many letters (epistles) are there in the New Testament? Read a letter in the story "Ben Hur." Have you seen in a museum the little rolls of baked clay on which the Babylonians' letters are preserved? Is there any mention of Egyptian letter writing before Book of Mormon times, or of American letter writing between 400 A. D. and 1500 A. D.?

Art: Picture to yourselves the scene at Moroni's headquarters as Moroni reads the letter from Ammoron; as he reads the letter from Helaman. Pencil in, above your rough layout for the second picture, a misty outline of one of the scenes that Helaman describes to Moroni.

MIRACULOUS SAVING OF THE TWO THOUSAND YOUNG SOLDIERS; AND REVIEW

Lesson 34 and Review. For Sunday, September 26, 1937

Text:

Alma 57-58, and Review; "A" Department, *Sunday School Quarterly*.

Aim:

1. The teacher may enhance appreciation of the desserts as well as the difficult position of Helaman's young "sons" by telling the story of the events which have been crowded out of our abridgment of Chapters 57 and 58. In the light of these circumstances, our fragment of the closing part of Helaman's letter will stand out as an example of modesty and forbearance. These graces are the complement of spiritual consciousness.

2. Both Helaman and Moroni were ever alert to opportunities for spiritual service even in the midst of their temporal duties.

REVIEW

A BOOK OF MORMON EXHIBIT

1. Each class member should choose some art, forensic, or literary contribution to make to the occasion. Earlier lessons may be drawn from the following list of activities.

2. A patriotic address by the Chief Judge and Governor, Pahoran.

3. A feature article on Helaman's "sons." Illustrate with tiny wooden figures of the warriors.

4. An historical address on the causes and progress of the great war.

5. Make a vertical time line 30 inches long, representing the period 600 B. C. to the birth of Christ. From "Man's Great Adventure," pages 131-226, 255-297, or some other general history, choose ten great men of the eastern continent, and insert their names in proper position, on the right-hand side of the line. On the left-hand side, write in proper position, the names of an equal number of great men of the western continent.

6. Cultural contributions: Design (or adapt from "Man's Great Adventure") a series of pictures to show the contributions to culture on the eastern continent during this period. Note that some of these contributions have taken on much of their significance since the millennium 600 B. C. to 400 A. D. was over. Draw a parallel series of pictures showing contributions on the western continent. Note that these contributions center around human relationships. Was any other field really very important to the people of the millennium of the Book of Mormon history? Did Jesus, when he lived, emphasize human relationships?

7. My favorite character in the *Book of Mormon*.

8. My favorite incident in the *Book of Mormon* story.

9. Our favorite scene, a dramatization.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; DeLore Nichols, and Ruth Wheelon

LESSONS FOR SEPTEMBER

CONCERT RECITATION FOR SEPTEMBER (Articles of Faith)

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

KEEP YOUR MACHINE FIT

Lesson 30. For Sunday, September 5, 1937

Point of Contact:

How would this do Every person is running a race, not with some one else, but with himself. Side by side—or, better, one ahead of the other—are his better side and his poorer side. What qualities do you find in the better side? What represents the poorer self? Now, the question as to which one will win is decided by the person himself. This figure is in harmony with the first part of the Quarterly. Besides, it is an attractive figure to boys and girls. Maybe you can find it useful.

Objective:

To induce your pupils to give their bodies the attention it needs, by comparing them with a machine and by showing them the point of view of the great Architect of the human body.

Pupil Activity:

First of all, have your assignments of the preceding week heard. These are:

1. Who is Ab Jenkins? (Give as much as you can.)
2. Why I think of the body as a machine.
3. Things the Lord has suggested that I do.
4. Why I should take care of my body.
5. How I may take care of my body.

This over, question the class on what has been given and on the material in the Quarterly.

Here are some questions: What things do the class have to guard against now? These

should be named one by one, and discussed. What things will probably be met with later on in their lives? These, too, should be considered briefly. In what ways can one protect one's self against evils? The answer is to be found in the statement of Christ: Resist not evil, but overcome evil with good. That is, concentrate the mind on something positive rather than on something negative. We climb hills by looking ahead, not around or back. It is the same with evil. We think about the good, not the evil to be overcome.

A Suggestion:

Have you ever noticed that those who advertise, particularly those who advertise destructive goods, always try to get a striking statement, the basis of which is an association of their product with something desirable? A cigarette is associated with a beautiful woman or with an athlete. The idea is based on a psychological fact of great importance—association.

Now, the Lord has given us a statement as subtle as any that is being used today, a statement against the use of tobacco. Suppose you put it on a placard thus:

TOBACCO IS NOT GOOD FOR
MAN BUT FOR BRUISES
AND SICK CATTLE

Now, hang this in some conspicuous place on the front wall of your class room. Do so when the children are not there. Also do not at any time call their attention to it, but let them discover it for themselves. Gradually, Sunday after Sunday, as they look on it, the association will be made—a disagreeable association: Tobacco and bruises and sick cattle! You may not be able to notice any effect at all, but there will be a very subtle and powerful effect all the same.

The Blackboard:

Have you a blackboard in your room yet? If so, have one of your pupils put on it, under two headings, the things that are forbidden and the things that are suggested, in the word of wisdom.

Application, Assignments:

The application, of course, consists in the class doing individually something during the week that will look directly toward keeping the body fit. Help the class to pick out something in which they can exercise their wills. Call for a report next Sunday.

TRYING OUT WHERE YOU ARE

Lesson 31. For Sunday, September 12, 1937

Perhaps the best way to present this lesson is to get as many situations as possible within the experience of the class, in which a decision must be made by those in these situations as to whether they will be honest or not. Otherwise the temptation will be for the teacher to do all of the talking. The lesson must not, however, be presented in the form of a sermon. Ask the children to put themselves, in imagination, in a given situation, and then find out what they would do.

There is a passage in the sermons of the late apostle Charles C. Rich to this effect: "I will tell you one way in which you may know whether what you say or do is right. If it produces good, it will be right; if it produces evil, it will be wrong. . . . The safe way for us is to keep on sure ground, to stand in a position we are sure is right. But if you travel on forbidden ground, you will place yourself in the way of temptation, and evil will overtake you."

The nature of this lesson is such that you will need to interpret the common situations in which the children find themselves in the home, in school, on the playground. Many grown-ups have difficulty in transferring a moral ideal from one field of life to another. And so it is not surprising that children need guidance in thinking their way through new situations.

Point of View, Objective:

Your best point of contact will be some situation out of the experience of the class, either in the home or out of it. The story about the dog, with which the lesson begins in the Quarterly, may also serve your purpose, since they can all understand it.

Your objective might be stated thus: *To get your pupils (1) to think their way through to a happy ending in any situation and (2) to exercise courage enough to carry out their standard of life accordingly.*

The passage quoted from the apostle Rich furnishes a way by which to tell what to do in any given situation, before we act. That is, to see, if we can, how it is likely to come out. Children should be taught to consider before they act in any situation.

Pupil Activity:

Hear the topics which you assigned at the last session of the class:

1. The story of the dog.
2. How people are like dogs.
3. A talk about honesty—standards.
4. A situation I was once in and how I got out of it.

Having heard these, quiz the class respecting what has been said and also on the Quarterly. How many of your pupils have read the Quarterly? How many own one? See that every one in the class has an opportunity to be active.

What situations in the home tend to create honesty? How can the children be honest there—with their parents and with their brothers and sisters? Get a situation which you know of and put it up to the class. Do the same with the school. With other phases of child life. Give opportunities to the class members to relate instances they know of, whether in their own or others' experience.

Application, Assignments:

Ask the children during the coming week to apply what they have learned in this recitation to their own lives, with the understanding that they are to report their success at the next session.

Don't forget to read the next lesson now, so as to be in a position to make the proper assignments. The nature and method of that lesson will be something like this.

ARE YOU AN OLD FAITHFUL?

Lesson 32. For Sunday, September 19, 1937

Here is another of those very practical lessons. It is in line with the general theme of this Quarterly—the development of self, the unfoldment of individual character in the members of the class. The lesson is treated as concretely as possible, so that, it would seem, your pupils will have no difficulty in understanding it.

As a point of contact you might take the story with which the lesson begins or the questions at the end of the lesson in the Quarterly. The former is a section from the history of the Church, the latter dips into the experiences of the members of the class. Either will be readily understood.

Your objective may be stated thus: *To inculcate in the pupils the habit of (1) examining their conduct with a view to correcting it and of (2) taking such means as will effectively correct it, if it needs correcting.* This will take time, as your pupils can easily understand.

Pupil Activity:

Two kinds of activity on the part of the class must be taken into consideration. First, they should be active educationally in the class, and, second, they should apply in their daily lives outside the class what they have learned there. Keep these two kinds of activity always in mind.

In addition to the general assignment, these special assignments should have been made last week:

1. The story of John E. Page.
2. The story of Orson Hyde.
3. The story of the bank cashier.
4. A governor's point of view.
5. What Wordsworth meant by his phrase.
6. A case I know of to the same effect.

These cover the lesson completely. Let six pupils tell about these topics. Then question the class as a whole with respect to what has been told them and also with respect to what they have read in the Quarterly. Or did they read it?

Encourage members of the class to tell their own individual experiences along the line suggested in the matter at the end of the lesson in the Quarterly. They will know if they have had any such experiences.

In order to impress them with the idea that they must look after this matter of being reliable *now* instead of letting it go till it is too late, you will need to question the class. Here are some suggested questions:

How long did it take you to learn to lace your shoes? Does this take you as long now as when you began? How do you account for this fact? Name some other habit you have formed in much the same way. (Talking, for instance, or milking a cow, or learning to tie a knot or a bow.) Can you carry on a conversation while you are lacing your shoes? Habits are of two kinds—good and bad. Have you any bad habits? (This question need not be answered aloud.) Are you to be depended upon now? How do you feel, and what do you do, when some one disappoints you in this respect? How would you proceed to train yourself in the habit of always being dependable? When is the time to begin this training? How long will it take you to fix this as a habit?

Application, Assignment:

In a single recitation you can make clear to the class the idea of their being trustworthy, but it may take years for some of them to be trustworthy. It might be worth while to pay special attention to those in your class who are inclined to be unreliable. How

would you do this? By private conversation, or by making special assignments, without telling the pupils you wanted to help? Think about this point. Have an understanding with the class that some of the time at the next recitation is to be spent in receiving reports on the success achieved by the class.

And then, don't forget the next lesson's assignments.

QUESTIONS IN REVIEW

Lesson 33. For Sunday, September 26, 1937

1. Myself. I am the most concerned.
2. This can be answered only by the pupil.
3. See the Quarterly.
4. One for each lesson. They are:
Responsibility for speech.
Reverence for God's house.
How we got the Aaronic priesthood.
The Aaronic priesthood.
The Melchizedek priesthood.
The missionary.
The Sacrament.
Obedience to law.
Care of the body.
Honesty.
Being trustworthy.
5. Only the pupil knows.
6. See Quarterly.
7. To warn, to exhort, to invite people to church.
8. John the Baptist. Joseph Smith and Oliver Cowdery. May 15, 1829.
9. To Joseph and Oliver. By Peter, James, and John.
10. By bringing companions to this class. By going to another State or country to preach the gospel.
11. In remembrance of Christ's suffering for us. To avoid buying wine of enemies.
12. Gravitation. Honesty. The traffic laws.
13. See the Quarterly.
14. Because its parts co-ordinate so perfectly. By thinking and acting according to our thinking.
15. Because we have dealings with others and because we ought to have a good character.
16. Same as for 15.

STUDY TO BE QUIET

"The great energies of nature are noiseless Titans traveling in woolen slippers. The stars go whirling across the floor of the sky with less rattle than a child's cart across the floor of the nursery. It is not the brawling thunder that splits the oak, but a silent flash of light. Eyes are more eloquent than lips; Thought is more powerful than talk; the heart is a mightier engine than the tongue—study to be quiet."



PRIMARY

NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

To the Teachers:

Each Sunday a group of sweet souls untainted from sin, with plastic hearts and minds and full of the questions "What?" and "Why?" are entrusted to your care. To you is given opportunity to aid in moulding and forming their characters; to direct their minds in the channels of truth; to answer their questions in such a way as to enable them to see, in the beauties of the world around them, the love in their homes, the joy in their hearts, and in the striking stories of God's providences among His children given in our lessons, the workings of a kind, loving, all-powerful Heavenly Father who sees and loves us, who delights in our prayers, our songs of praise, our worship of Him and our service to our fellows.

Let us again say that:

"To the teacher is given to paint upon the living canvas of the soul, the lessons of God, of truth and immortality, that shall resist the decaying hand of time and pass on to eternity."

This being so how carefully you should choose your pigments, how expertly you should combine them, and with what skill should you apply them!

How may you do this? Keep constantly in mind that the things of God are known only through the Spirit of God; that He is pleased when His children appeal to Him for light and help, and answers the prayer of faith; that such a prayer is an absolutely necessary step in the preparation and presentation of every lesson; that we must study the text, must dig into collateral reading; that we must ourselves be converted to the truth and importance of the lessons to be taught and see and feel the value of the aim of each; that we must cultivate the art of story telling so that we may see and feel and live them while in the telling, and that everything we do shall be a manifestation of our love for the children and for truth.

JESUS IN THE GARDEN

Story 28. For Sunday, September 5, 1937

Text:

Matt. 26:30-56; Mark 14:26-52; Luke 22:39-54; John 18:1-12.

References:

Bible and Church History Stories, p. 135; Hurlbut, *Story of the Bible*, p. 641; Paterson-

Smyth, *A People's Life of Christ*, p. 438; Talmage, *Jesus the Christ*.

Objective:

Implicit faith in God gives strength and courage.

Study of Materials:

A. Outline:

- I. Jesus With the Disciples.
 - a. Tells them what is to follow.
 - b. Their faithlessness.
 - c. Withdraws with three.
- II. Jesus Alone in the Solitude.
 - a. His great agony of soul.
 - b. His three prayers.
 - c. His submission to the will of God.
- III. He Rebukes then Excuses Disciples.
- IV. The Betrayal.
 - a. Judas leads officers.
 - b. The kiss.
 - c. Seized and led away.

B. Lesson Facts:

After the Last Supper Jesus with the apostles left Jerusalem. Passing over the valley of the Kidron, they came to the Garden of Gethsemane on the Mount of Olives. It was probably about midnight when they reached the Garden. In our time reckoning Jesus was seized very early Friday morning.

Lesson Enrichment:

Song:

"For This I Pray," *Kindergarten and Primary Songs*, Frances K. Taylor.

Picture:

No. 65, Kindergarten Picture Set; Nos. 834, 797, 798, Perry Pictures.

Memory Gem:

"Not my will, but Thine be done."

Point of Contact:

Suppose you had a very difficult task to do, one you were not sure you could do—what would you do? Would you ask someone to help you? Who besides mother, father, brothers or sisters? Yes, Heavenly Father. If we have enough faith in Heavenly Father, we can do anything—even move a mountain. Heavenly Father is pleased with us when we ask Him to help us—even Jesus, who knew how to do everything, needed and asked for Heavenly Father's help.

Application:

If you knew you were going to be killed tomorrow, as did Jesus, would you be as brave as Jesus was? Who helped Jesus be as brave as he was? Implicit faith in God gives us strength. Can you tell me one thing we must do to help us have faith? (Pray, believe, go to Sunday School, etc.)

Activity:

Outline on a piece of paper for each child a picture of a child kneeling in prayer (see cover of October, 1936 *Instructor*), have children color it and print on the bottom reasons for prayer (to ask Heavenly Father's help; to thank Heavenly Father for blessings, etc.).

Guidance Hints:

Children of Primary age should get the ideal of Jesus as our Savior rather through what He did than through direct instruction. A vivid picture of His courage and faith in His lonely hour in Gethsemane will do much to make them regard Him as only one in history like unto Him. Try to make the story tell all that.

JESUS DIES FOR US

Story 29. For Sunday, September 12, 1937

Text:

Matt. 27:27-66; Luke 23:26-53; John 19:17-42.

References:

Bible and Church History Stories, p. 142; Hurlbut, *Story of the Bible*, p. 652; Paterson-Smyth, *A People's Life of Christ*, p. 459; Talmage, *Jesus the Christ*.

Objective:

The true greatness of Jesus is shown by His willingness to give all even life itself, for His fellow men.

Study of Materials:**A. Outline:**

- I. The Condemnation of Jesus.
- II. His Crucifixion.
- III. His Greatness in Suffering and Death.
 - a. "Father forgive them."
 - b. Thoughtfulness about His mother.
 - c. Thoughtfulness about the penitent thief.
- IV. The Signs at His Death.
 - a. Darkness and earthquake.
 - b. The Temple veil rent.
- V. What the Soldier's Statement Was.

B. Lesson Facts:

Jesus was taken before the Jewish author-

ities early Friday morning. Pilate the Roman governor passed sentence of death upon Him early in the day. At nine o'clock He was crucified. Darkness came at noon. Jesus died shortly after three o'clock. The Jewish Sabbath started that day at dark. Jesus was buried that afternoon shortly before dark. These facts account for the hurried preparations for Jesus' burial.

Song:

"Forgiveness," *Kindergarten and Primary Songs*, Frances K. Taylor.

Picture:

No. 797-V, No. 831, No. 797-X, Perry Pictures.

Memory Gem:

"Father forgive them; for they know not what they are doing."

Point of Contact:

Show a picture of Christ in Gethsemane. What is Jesus doing in this picture? Why should He want Heavenly Fathers help? didn't He know how to do everything? Tell us how the soldiers got Jesus.

Application:

Jesus didn't have to die for us. He could have refused just as we sometimes refuse to do things our fathers and mothers ask us to do, but Jesus loved us—loved His fellow-men so much that He was willing to give all even His life, so that we all might again live with Heavenly Father. How very grateful we should be to Him and how willingly and cheerfully we should do the small things that are asked of us.

Activity:

Let children draw or cut out a cross. Write memory gem on it. Teachers may supply crosses already cut out and have children write gem on them.

Guidance Hints:

Children should early come to look upon Jesus as different from all other people. The story of His death should bring out these facts. Really His hours of suffering are beautiful. In those hours He forgives His enemies, provides for His mother, finds a new friend, the thief on the cross. Besides this, men and nature testify that He is the Son of God.

THE MAN WHO DIDN'T BELIEVE

Story 30. For Sunday, September 19, 1937

Text:

John 20:19-31.

References:

Paterson-Smyth, *A People's Life of Christ*, p. 488; Talmage, *Jesus the Christ*.

Objective:

A firm belief in Jesus as our Savior comes through His resurrection.

Study of Materials:**A. Outline:**

- I. Visit of Jesus to the Ten.
- II. Appearance of Jesus to the Eleven.
 - a. Thomas' questioning attitude.
 - b. Jesus' commands to Thomas.
 - c. Thomas believes.
- III. Jesus Approval of Thomas.

B. Lesson Facts:

There are some people who have a natural faith. To believe is their nature. There are other natures that demand proof before they believe. Thomas was this type of man. When his own senses told Him by feeling the prints of the nails that it was the resurrected Jesus, then he believed with all his heart. The various appearances of Jesus after His resurrection are unique in history. No other person ever came back and appeared periodically for a forty day period. It is convincing.

Song:

"The Children's Service," *Songs for Little People*, Danielson & Conant.

Gem:

"Because you have seen me, you have believed; blessed are they that have not seen and yet have believed."

Point of Contact:

How many of you have ever seen Jesus? How do we know the stories we hear about Jesus are true? I'll tell you how we know. We believe they are true and when we believe something and have faith and pray to Heavenly Father about it He helps us know the truth. Some people have to be shown things before they believe, just like Thomas in our story today—but it is best to have faith and believe without proof.

Application:

Tell me some of the things you can do to help you have faith in Heavenly Father and belief in Jesus. (Pray, go to Sunday School and listen to stories about Jesus; read and tell stories about Jesus.)

Activity:

Write the following on blackboard or pieces of paper and have children underline the proper words:

The name of the man who didn't believe was Peter—James—Thomas.

Thomas had to feel and see the rings—nail prints—fingers—in Jesus' hands.

Jesus said, "Blessed are those who have seen and not believed—Blessed are they that have not seen and yet have believed."

We develop faith through prayer—playing—sleeping.

Guidance Hints:

This lesson should help children to believe in Christ as the resurrected Lord. Children are sensory,—motor in their nature at this age. They see things and with them seeing is believing. The story told from this point of view should be convincing.

JESUS HOME AGAIN

Story 31. For Sunday, September 26, 1937

Text:

Acts 1:1-11.

References:

Bible and Church History Stories, p. 155; etc., etc.

Objective:

Christ the Heavenly King still continues to bless and help us.

Study of Materials:**A. Outline:**

- I. Jesus Meets With His Apostles.
 - a. His teachings and instructions.
 - b. He leads them to the Mount of Olives.
- II. He ascends to Heaven.
- III. The Angels.

B. Lesson Facts:

There are at least ten statements of appearances of Jesus to people after His resurrection. One of the latest was to James, thought to have been a half brother of Jesus. After this visitation James is seen as a devout worker for Christianity. Some time shortly before the Ascension Jesus appeared on a mountain in Galilee to over five hundred people. Today's lesson tells of the last appearance of Jesus. All the details are lacking, but it seems that He first appeared to the apostles in Jerusalem. From there He led them to the Mount of Olives where the Ascension took place.

Song:

"Dearest Jesus," *Kindergarten and Primary Song Book*, Frances K. Taylor.

Picture:

No. 73 Kindergarten Picture Set.

Memory Gem:

"Jesus, who has been taken up from you, shall come again from heaven to earth."

Point of Contact:

Show several pictures of homes of different people such as snow houses of Eskimos, grass huts of African natives, tree houses, modern American homes. Discuss the different types. These are the kind of homes people have on earth. Heavenly Father's house is said to be far more beautiful than anything anyone has ever seen here. He has promised us that if we obey His commandments and live a good clean life we too shall have a lovely home when we go to live in Heaven. Jesus was very anxious to go to His home in Heaven after He rose from the dead, but he still had some work to do on the earth before He could go.

Application:

Jesus said He would return to the earth some day to stay and would at that time be King of all people. I know of one time, not so long ago, when He came here to give a message—I wonder if you have heard of

that time. Tell of Joseph Smith's first prayer. Don't you think it would be wonderful to see Jesus? Imagine how happy Joseph Smith was. Jesus said if we live good lives and follow His teachings we shall some day live with Him.

Activity:

Jesus told his apostles to "go unto all the world and preach the Gospel to every creature." What can we tell people about our Gospel or religion? Let children act as missionaries and make suggestions. (Repentance—being truly sorry for our wrong-doings and agreeing not to do them again; baptism at 8 years of age; we believe Heavenly Father and Jesus are perfect persons. Teacher, write the different suggestions on blackboard for children to copy in activity books.

Guidance Hints:

This lesson should impress upon the children the ideal of Jesus coming back to earth as the angels said. But meanwhile we are not without Him. Though absent He is just as powerful as He ever was. Through prayer we should always keep in touch with Him. He is still our Divine Healer and Wonderful Teacher.

GOSPEL DOCTRINE

(Continued from page 297)

continent. (Nephi's account of this transcendent event should be read and re-read by every member of the class.) See III Nephi, chs. 8-29.

In this connection it is interesting to note that Christ declared that his church should be called after his name (III Nephi 27:3-9. See also Doctrine and Covenants 115:4).

A Missionary Agent:

The *Book of Mormon* is one of the most effective missionary agents in the Church. From the time of its first appearance to the present, it has been a means of conversion to almost countless thousands of those who have read it. It has been effectively employed by elders in every missionary field. Its use should be increased at home, especially among members of the Church who are lukewarm in their faith. Sunday School teachers and Priesthood quorum officers should seize upon it as God's promise of a testimony to all who sincerely read it.

A Source of Testimony:

In this lesson the teacher will do well to emphasize the fact that a prayerful reading of the *Book of Mormon* is always followed

by a testimony of its truth. (See God's promise in Moroni 10:4.)

The teacher should have this promise read before the class. Some suitable person might properly be allotted, say, five minutes in which to bear testimony of its fulfillment in his case.

It is suggested that the teacher ascertain whether there are any in his class who have not yet received this testimony. If there are, he should devise some means by which all such will put the promise to the test, merely emphasizing the scriptural statement that the book be read "with a sincere heart".

God's unqualified promise to those who read it with a prayerful desire to know the truth is of itself a guarantee of the book's divinity. No spurious account would dare make such a promise.

For Sunday, September 26, 1937

This is the Sunday on which the women of the Gospel Doctrine Department hold their meeting separately. The teacher may choose an appropriate lesson from Special Girls' department in this issue of *The Instructor*.

TWO-AND-A-HALF-MINUTE TALKS

VII. Purpose of Speech

Authorities generally agree that the effective speaker has but one purpose in all of his speaking—to convey thoughts to his listeners. This is his purpose in his conversations, informal public addresses, and in his oratory. It is the same when his addresses are memorized, written, impromptu, or extemporaneous. On every occasion and before every audience it is never different. There are, unfortunately, many so-called orators who have made public speaking appear to be an elocutionary art instead of a practical and serviceable necessity which functions in all of the activities of mankind. Their object in speaking seems to be to hold their audiences in wonderment by the grace of their gestures, the charm and beauty of their voices, and their incomprehensible language. Many of them seem to take delight in employing words and terms that their auditors do not understand. These people, who speak solely to inspire a sense of awe for themselves, are not good speakers. A generation ago this type of speaker was a common performer on our public platforms. In recent years, fortunately men have begun to

realize that the successful speaker is not of this type, but, instead, he is one who has a message for his audience and when he speaks it is for the sole purpose of delivering that message in the most effective manner.

The outstanding purpose of all speaking being to convey thoughts to the listeners, it naturally follows that the effective speech is the one which most efficiently accomplishes this purpose. Effective speaking, then, is that mode of speaking wherein the speaker conveys definite preconceived thoughts to auditors by means of his voice, his language, and his bodily activity. The degree of its effectiveness is measured by the success with which he transmits his information to his audience through these mediums. He may desire to accomplish a variety of things through his thought conveyance. For instance, he may speak to make some problem clear, or to cause his listeners to accept his point of view. He may desire his auditors to act in a certain way, and therefore speak to impel them on to activity. Then his intentions may be to arouse the emotions of his hearers, or merely to entertain them. Whatever his end might be, he reaches it only through effective thought conveyance.

OLD TESTAMENT

(Continued from page 309)

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| <p>(9) Social Planning in the L. D. S. Church..</p> <p>(10) What is Accomplished Through War?</p> <p>(11) The Cost of War.</p> <p>(12) The Cost of Crime.</p> <p>(13) The Causes of Crime.</p> <p>(14) Our Attitude Toward Criminals.</p> <p>(15) The Causes of Poverty.</p> <p>(16) The Cure for Poverty.</p> <p>(17) The Church Security Plan, etc.</p> <p>2. A Pencil and Paper Test:</p> <p>Supply the Appropriate Word, Words, Title or Expression</p> <p>(1) The is the only known</p> | <p>record of the details of ancient civilization of Central America.</p> <p>(2) The greatest illustration of Joseph Smith's own testimony of his prophetic calling was the publication of the</p> <p>(3) Joseph Smith designated Western as "the land of promise, and the place for the city of Zion."</p> <p>(4) On July 4, 1937, we celebrate the 161st anniversary of the adoption of the</p> <p>(5) suggested that the constitutional convention engage in prayer.</p> |
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DOING OUR JOB

No matter if the day is dark
 Or if the sky is high and blue;
 Whether the earth is brown and stark,
 Or bright with blossoms peeping through;
 We need not heed the winds that blow,
 The praise or censure of the mob,
 If, when the twilight comes we know,
 We've done our job.

—Selected.

PLATFORM CHARM

Charm is not just something which is attributed to femininity, and it is not to be identified with personal beauty. Some of the most homely people have charming manners, and men can have them in the same degree as women.

There is such a thing as platform charm. By that we mean such a delightful poise and inspiring presence, and such an absence of jarring notes in one's personal platform habits, that the audience responds happily to one's leadership. Every superintendent should seek to attain and to cultivate platform charm, since the lack of it means a missing note in the service. The effect of the opening service is either made or spoiled largely by the leader's manners. The most inspiring program may fall flat because of bungling platform habits, while many a service which has few redeeming features becomes inspiring because of the grace with which it is presented.

No one can acquire platform charm by reading this editorial, but here are a few

simple suggestions which, if followed, will measurably assist in improving one's platform presence:

Be at ease, be your natural self, not stiff and formal. Platform charm springs partly from the genuineness of one's manner.

Avoid or overcome all nervous mannerisms, such as shifting from one foot to another.

Give your thoughts completely to the program and the audience; and have the program so well in hand that you do not need to bury your features in your written notes, but can face and watch the people.

Be glad, feel happy, toward God and all the people. This will make you smile a real welcome instead of a mere conventional smirk. Thus your gladness will be more than gait; it will carry in it the spiritual purpose for which you are met.

Try to feel that God is present. The sense of God's presence will create an atmosphere of reverence.—*The Sunday School Executive.*



JOHN F. BENNETT

(Continued from page 289)

be honest in your dealings with others—these phrases are often on his lips. They account for his own financial success. And then, too, he knows how to *give*—a rare quality indeed. He is generous—not in giving merely, but in helping mainly. Like Brigham Young, he believes that out-and-out giving is harmful to the givee. And so he has put many a man on his feet, who needed aid. Those whom he has helped in this constructive way would make a very long queue.

Such is John F. Bennett. We wish him continued years.

THE WAYS

To every man there openeth
A way, and ways and a way,
And the high soul climbs the high way
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
To every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.



KINDERGARTEN



BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR SEPTEMBER

CONCERT RECITATION

Whoever you are, be noble
Whatever you do, do well,
Whenever you speak, speak kindly,
Give joy wherever you dwell.

SPECIAL REVIEW PERIOD

Lesson 144. For Sunday, September 5, 1937

Have you ever been to a beautiful place where the trees grow close together and the grass forms a soft, green carpet underneath? Such a place is like a park. Only the beauty of the things that God has created can be seen there. It was in such a place, with the sun shining through the tall and stately trees that God spoke to a boy named Joseph Smith. Perhaps you can tell me what Joseph wanted to know? (Which of all the churches was the right one for him to join.) It was such an important question that Heavenly Father and His Son Jesus Christ came down from Heaven to answer it in person. Who would like to tell us what They told Joseph? (To join none of them, but that if he lived in the right way and did the things of which Heavenly Father approved, he would be permitted to help in bringing the true church back to this earth.)

The thing that pleased our Heavenly Father so much was that Joseph had so much faith. Where did he read the verse that told him to ask Heavenly Father his question? (Bible. Have a copy with you.) Just to read it, would have done no good, had Joseph not knelt in prayer and asked God his question. God is pleased with all of us, when we pray to him humbly and sincerely. He always hears and answers prayers and gives to us those things that are best for us.

The reviews for the other lessons, one of which is "The Angel Moroni Appears to Joseph" with the objective, "Great blessings and opportunities come to those who obey our Heavenly Father and His servants;" the lesson entitled "True Church Organized," with the objective "Earnest effort to prepare one's self for the work of the Lord is rewarded," and the other lesson entitled "Lorenzo's Pioneer Journey," the objective of which is "Courage to do right wins the favor of God

and man," may be similarly planned and effectively reviewed.

Your songs and gems will be those used last month with these lessons.

ACROSS THE OCEAN TO ZION

Lesson 145. For Sunday, September 12, 1937

Text:

Life Lessons For Little Ones, Third Year.

Objective:

Faith and the courage to do right win, the favor of God and man.

Songs:

- a. "The First Vision," p. 55, *Kindergarten and Primary Songs*, F. K. Taylor.
- b. "Shine On," p. 151, *Deseret Sunday School Song Book*.

Prayer:

By a little child. Class repeat.

Approach:

We have just sung a beautiful story about a little light that each of us has. That little light is made up of the things we do. Our mothers, fathers and Sunday School teachers teach us to be kind, good, to tell the truth, to be honest, to keep our promises, to show by our actions in this beautiful House of our Heavenly Father, our love for Him. If we want our light to shine brightly, we will do right things always, even though others may make fun of us. We can do it, if we try and if we will ask Heavenly Father to help us. If Richard would like, he may be our leader to ask Heavenly Father to help us to do right always.

Song Practice:

Song for the month: "Dear Land of the Pioneers," p. 53, *Kindergarten and Primary Songs*, by Frances K. Taylor.

See pages 21 and 22 of our text book for suggestive method of teaching a song. On the first Sunday explain such words as "en-sign," "pioneer," "holy ways," "nation's banner." Talk about the pioneers; why they came to the Rocky Mountains and of their loyalty to the country in which they lived.

Rest Exercises:

Let us pretend today that we are going on a journey. How shall we travel? (auto-

mobile, train, airplane may be named). As each is named pretend at traveling in them.

A long time ago our grandmothers and grandfathers traveled in a different manner. Who knows how? Yes in carriages and wagons drawn by horses. Let us pretend that we are coming to Sunday School in a carriage, drawn by old Dobin, our horse.

Before we had any Sunday Schools in this valley, our pioneers had to travel in a still slower manner. Horses were faster, but they couldn't stand the hard journey. (Oxen (show picture) were used. They were so slow that they could travel only a short distance in one day. They could, however, pull very heavy loads. Let us pretend that we are traveling that way.

Now once more, an automobile ride. Aren't we happy to be living now?

Lesson Story:

"Across the Ocean to Zion."

Approach:

If possible have with you a pan of water and a little toy sail boat. Have the children pretend that they are the wind, taking turns to blow the boat across the improvised ocean.

A long time ago ships had to depend upon wind to take them across the ocean. If the wind changed and blew in the wrong direction, the ship landed at a different port than the one it had intended. If the wind stopped blowing, the boat just stayed where it was or drifted with the ocean current until the wind began to blow again.

It was on such a boat that little Alma Elizabeth, whose story I am now going to tell you, came to America with her family from Sweden. They had heard the Mormon missionaries tell about Heavenly Father bringing this wonderful church of ours back to this earth through the boy prophet Joseph Smith, and had believed them.

Lesson Outline:

I. Our Missionaries—Heavenly Father's Servants.

- a. Preach to people in far-off Sweden.
 1. Mrs. Mineer hears and believes.
 - (a) Is baptized.
 - (b) Converts her family.
 - (c) Prepares to go to Zion.
 2. The long, hard journey.
 - (a) On the ocean for six weeks.
 - (1) Their discomfort.
 - (2) Their landing.
 - (b) In cattle cars to Omaha.
 - (c) Prepared to cross the plains.
 - (1) Three families in one wagon.
 - (2) Only the necessities could go.

(d) The hardships.

- (1) Everyone had to walk.
 - (2) Limited amount and variety of food.
 - (3) Slept on ground while guards watched.
3. The Mineers rejoice.
- a. Are grateful for God's protecting care.
 - b. The gospel, their most precious possession.

Memory Gem:

(Same as last Sunday.)

Activity Period:

Draw pictures of sail boats. If desired a piece of colored cloth may be cut the size of the sail the child draws and pasted on the paper, where the sail is outlined. Free hand drawings, though not so perfect as traced ones, give the children better development and hold more meaning for them.

Closing Song:

"Closing Prayer," p. 9, *Kindergarten and Primary Songs*, by Francis K. Taylor.

Prayer:

By a teacher.

"ALL IS WELL"

Lesson 146. For Sunday, September 19, 1937

Text:

Life Lessons for Little Ones, Third Year.

Objective:

Faith and the courage to do right win the favor of God and man.

Songs:

- a. "The First Vision," p. 55, *Kindergarten and Primary Songs*, by Francis K. Taylor.
- b. "Come, Come, Ye Saints," p. 16 (first verse), *D. S. S. Song Book*. (If other verses are desired, the teachers may sing them to the children.)

Prayer:

By a little child. Class repeat.

Approach:

When we pray to Heavenly Father, each night and morning, we know that all will be well. He helps us to do right. Let us pray to Him, asking that He help us to be strong, so that we will have the courage to do right things always and the courage not to do wrong things.

Who would like to be our prayer leader today?

Song Practice:

Song for the month, "Dear Land of the Pioneers," p. 53.

Rest Exercise:

Let us pretend today, that we are pioneers just like those we have heard about. It is at the end of a long, weary day. We are both tired and hungry. The first thing we do is to run our wagon into place, as directed by the captain. It is placed so as to help make a circle. (Place chairs in circle formation to represent the camp wagons so placed.) Then father and the boys gather brush or chop wood for the fire. (Go through the motions.)

The mother and girls get the cooking utensils and food from the wagon and place it on the fire to cook. Bow your heads in prayer. Go through the motions of eating.

The meal over, you join your friends for a little entertainment. Pretend that you are the violinist or the trumpeter who supplies the music.

Play the singing "Visiting Game," p. 186, *Kindergarten Plan Book*.

Before returning to your camp wagon to sleep, sing once more the first verse of "Come, Come Ye Saints."

Lesson Story:

"All Is Well."

Approach:

What we have been doing in our play just now little Alma Elizabeth did every day. Whatever happened, she believed it to be all right, since they were on their way to a new land, where they might show Heavenly Father in their own way how much they loved Him. God did bless them abundantly, as we shall see in our story.

1. The Preparation for a Day's Journey.
 - a. Wagons are loaded—eighty wagons in the company.
 - b. Animals fed and watered.
 - c. Saints pray for protection and guidance.
2. Alma Elizabeth's Father is Ill.
 - a. Crippled by rheumatism.
 - b. Unable to keep up with the other travelers.
 - c. Urges Elizabeth to leave him.
 - d. Has faith in God's protecting care.
3. Father Mineer Guided to Safety.
 - a. To a soldiers' camp.
 1. They provide for his comfort.
 2. He entertains with his violin.
 3. They take him to his own people.
 - b. His family rejoice at his return.
 1. Had waited anxiously all night.
 2. Had sent scouts to seek him.
4. A Faithful Saint Loved by All.
 - a. Elizabeth's father cheers the Saints. Shared his musical talent.
 - b. He is ever faithful and prayerful.

5. All Keep Holy The Sabbath Day.

- a. The Saints spend this day in fasting and prayer.
- b. They thank God for His blessing.

Memory Gem:

(Same as last Sunday.)

Activity Period:

Make little covered wagons, such as the one Alma Elizabeth's family shared while crossing the plains. Use the bottom of a match box for the wagon box; the tops of milk bottles for the wheels; a sheet of plain paper for the top, representing the canvas portion. Paste on one side, then on the other. Do not fold this sheet. Cut from plain paper, the wagon tongue. Paste on the front of the wagon box. If desired, cut oxen out of folded stiff paper. These may then stand on either side of the wagon tongue.

Closing Song:

"Closing Prayer," p. 9, *Kindergarten and Primary Songs*, by Frances K. Taylor.

Prayer:

By a teacher.

"A MOUNTAIN HOME SO DEAR"**Lesson 147. For Sunday, September 26, 1937****Text:**

Life Lessons For Little Ones, Third Year.

Objective:

Faith and the courage to do right win the favor of God and man.

Placing Wraps:**Songs:**

- a. "Come, Come Ye Saints," p. 16, *Deseret S. S. Song Book* (first verse).
- b. "The First Pioneers," p. 24, *Kindergarten and Primary Songs*, F. K. Taylor.

Prayer:

By a little child, class repeat.

Approach:

To whom does all this beautiful world belong? (To our Heavenly Father.) How can we help Him to keep it beautiful?

Together, let us thank Him for the land in which we live, and for all the beautiful things around us. Let us ask Him to bless us that we may keep it beautiful, and make it a happy place for all. Roger may be our leader.

Song Practice:

Song for the month, "Dear Land of Pioneers," p. 53.

On this day, make sure that the meaning, as well as the words and music of this song,

is known and understood by the children. Give them opportunities individually and collectively to sing, thus making sure that you have done your part well.

Rest Exercise:

We have been playing that we are Pioneers, for the past several Sundays. Today let us play that we have arrived in Salt Lake Valley where we are going to make our homes.

Who knows what most of the early homes were built of? (Logs) Let us pretend that we have gone to the mountains and are chopping down the trees. (While this is being done play the music, "Busy Carpenters," found in *Songs Stories*, by Patty Hill, p. 66.) Now let us load them on our wagon. Now let us play that we are the horses pulling the logs to the valley (play "High Stepping Horses," Arnolds Collection of Rhythms). Here we are at the place where we are going to build our home. Now we must measure our logs. Some of them must be sawed to the right length. Now we are ready to build. With our hammers and nails, here we go helping to build our little home in the mountains. (Go through the motions as you talk together of this representative play.)

Lesson Story:

"A Mountain Home So Dear."

Approach:

Have you ever gone barefooted in the summer time? Did you enjoy walking in the thick dust or on the lawns without your shoes and stockings on?

Have you ever been wading in the ditch or the gutters? Perhaps you have been to the park where there are wading pools.

Did you enjoy doing these things? Would you like to have to do these things every day, because your shoes were worn out and you could get no others? That is what Alma Elizabeth, our little pioneer girl had to do. Even though it was hard, she didn't grumble and cry. She was brave and courageous and helped other people, because of her smiles and cheery words.

Lesson Outline:

1. Journeying Under God's Care.
 - a. Pioneers seeking a new home.
 1. Train of heavy wagons with people walking beside them.
 2. Crossing the river on rafts.
 - b. Elizabeth's gift.
 1. A rag doll made by her sisters.
2. Arrival in Zion.
 - a. Through Emigration Canyon.
 - b. The travelers view Salt Lake Valley.
 1. A land covered with sagebrush.
 2. A salty lake.
 3. A few logs or adobe houses.

- c. New homes are built.
 1. Log houses erected.
 2. Gardens and trees planted.
3. Alma Elizabeth's New Home.
 - a. Homemade furnishings.
 1. Rugs and curtains handwoven.
 2. Furniture made of logs.
 - b. Hearts filled with thanks.
 1. Prayers and songs of gratitude.
 2. Entire family participate.

Memory Gem:

Same as last Sunday.

Activity Period:

Draw a picture with the mountains in the background, and a little log cabin in the foreground surrounded by trees.

If preferred, bring building blocks such as "Lincoln Building Logs" to class. Allow the members of the class to cooperate in building a log cabin, such as Alma Elizabeth lived in.

Closing Song:

"Closing Prayer," p. 9, *Kindergarten and Primary Songs*, by F. K. T.

CRADLE ROLL DEPARTMENT

First Sunday, September 5, 1937

Textbook:

"Cradle Roll Lessons," by Louise Ogilvie.

Class Program:

1. Gathering Wraps.
2. Morning Greetings.
3. Songs.
 - a. "Good Morning Song," p. 40, *Kindergarten Plan Book*.
 - b. "A Song of Thanks," p. 25 in *First Year Music Book*, by Hollis Dann.
4. Prayer:

By a little child.

Example: "Heavenly Father, we thank Thee for this beautiful world and all of the people in it. Help me to be kind to them always. Amen."
5. Songs:
 - a. "Happy Thought," p. 11, *First Year Music Book*.
 - b. "In The Sky Above Us," p. 31 in *The First Year Music Book*.

Rest Exercise:

Sing and play "Greetings," p. 86, *Kindergarten Play Book*.

7. Lesson Approach and Story:

Isn't it good to have friends such as we have just sung about; friends who are cheerful and happy? Whenever you meet such friends, you are made happy by their smiling faces and cheery voices.

Friends often do very kind things for us, too. Can you tell us of some kind deed that one of your friends did for you?

Because of friends, a very sick man who lived at the time of Jesus was able to meet Him and be made well. ('Tell the story, "How Four Friends Helped a Sick Man."')

8. Activity Period:

Make a booklet. In it paste pictures of children taking flowers to sick people or doing a kind act for another.

9. Song:

Children's Choice.

10. Pass Wraps:

11. Song:

"Goodbye Song," p. 57, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a teacher.

Second Sunday, September 12, 1937

Textbook:

"Cradle Roll Lessons," by Louise Ogelvee.

Class Program:

1. Gathering Wraps.

2. Morning Greetings.

3. Songs:

a. "Good Morning Song," p. 40 in the *Kindergarten Plan Book*.

b. "This Is God's House," p. 139, *Cradle Roll Lessons*.

4. Prayer:

By a little child.

Example: "Thank Thee, Heavenly Father for our Sunday School and the beautiful church in which we meet. Amen."

5. Songs:

a. "Nature's Good Night," p. 22, *Song Stories*, by Patty Hill.

b. "Happy Thought," p. 11, *First Year Music Book*, by Hollis Dann.

6. Rest Exercise:

Today, let us play that we are helping to build a beautiful new home. We could dig out the basement. What else can we do. (Carry bricks and lumber, lay the bricks, saw the lumber and nail it together.)

We all love a beautiful, clean home, I am sure. We love it best when we help keep it that way.

7. Lesson Approach and Story:

Not only people have homes, but also birds and animals. Someone greater than all these has one also, right near all of our homes. It is Heavenly Father. This very place that we are meeting in belongs to Him and we are guests in His home.

If this is Heavenly Father's house, who can tell us how we should act? When you go into the homes of your little friends

are you polite? Do you run through their homes, talk loud and make a disturbance or do you sit quietly in a chair until you are invited by them to do things?

We love Heavenly Father even more than we love our little friends. Who would like to tell us of one way that we can show our love for Him when we come to His house.

People long ago didn't have a house for Heavenly Father, so they built one for Him. (Tell the story, "How God's House Was Built.")

8. Activity Period:

If it is possible to do so without disturbing others, walk through the building and around the grounds of your church. Discuss the sacredness and beauty of it all and how we can keep it so.

9. Song:

Children's choice.

10. Pass Wraps:

11. Song:

"Goodbye Song," p. 57 in *Kindergarten and Primary Songs*, by Frances K. Taylor.

12. Prayer:

By a teacher.

Third Sunday, September 19, 1937

Textbook:

Cradle Roll Lessons, by Louise Ogelvee.

Class Program:

Gathering Wraps.

Morning Greetings.

Songs:

a. "Good Morning Song," p. 40, *Kindergarten Plan Book*.

b. "The Heart Garden," p. 63, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child.

"Thank Thee, Heavenly Father, for our eyes that we might see and our ears that we might hear. Amen."

Songs:

a. "Happy Thought," p. 11, *First Year Music Book*, Hollis Dann.

b. "Nature's Good-night," p. 22, *Song Stories*, by Patty Hill.

Rest Exercise:

Bring to class an apple, a banana, a spool, a small box and other such articles. In this game the children close their eyes tightly and hold out their hands. Into them is placed one of the articles you have brought. They feel it but do not look at it. Then they tell you what they have in their hands. Change the game, asking the children to touch something red, blue, yellow, etc.

Lesson Approach and Story:

The game we have just played was fun wasn't it? We know what some things are by the feel, but others we must see. Heavenly Father gave us our precious eyes that we might see the beautiful flowers, bushes and trees, the animals and birds, the trains, automobiles, airplanes, the sunrise and the sunset and the happy faces of our little friends. We all feel to say "thank you" to our Heavenly Father for our eyes and the happiness they bring.

There was a man long ago, who had never been able to see. Even as a tiny baby his eyes were blind. Jesus, however, was kind to him and through the power given Him by our Heavenly Father, brought him wonderful happiness. (Tell the story, "Jesus and a Blind Man.")

Activity Period:

Together, let us name some of the beautiful things that we are able to see. Now let us draw pictures of these. Here are colored crayons for those who would like their pictures to be colored.

Song:

Children's choice.

Pass Wraps:**Song:**

"A Song of Thanks," p. 25 in *First Year Music*, Hollis Dann.

Prayer:

By a teacher.

Fourth Sunday, September 26, 1937

Textbook:

Cradle Roll Lessons, by Louise Ogelvee.

Class Program:

1. Gathering Wraps.
2. Morning Greetings.

3. Songs:

- a. "Good Morning Song," p. 40 in the *Kindergarten Plan Book*.
- b. "The Heart Garden," p. 63 in *Kindergarten and Primary Songs*, Frances K. Taylor.

4. Prayer:

By a little child.

Example: "Thank Thee, Heavenly Father, for our little friends. Help us to be kind to them and to all others that we meet. Amen."

5. Songs:

a. "The Sparrows," p. 52 in *Finger Plays*, by Emilie Poulsson.

b. "Pretty Pussy," p. 4, *Songs For The Little Child*, Baker and Kohlsaat.

6. Rest Exercise:

Today let us each pretend that we are the great round sun, just coming up in the East (with your arms, make an imaginary sun). Let us take a look around. There we see Johnny watering and feeding the cows. For a moment, let us help Johnny pitch hay into old Bossy's rack.

Let us peek into Laura's window. Why, she has just jumped out of bed! See how fast she puts on her clothes. Now she is washing her face, brushing her teeth and combing her hair.

Now she is hurrying downstairs. With a smiling face she greets her mother; then gives her a big kiss.

Here she is putting on the tablecloth and dishes. Just as she is through, in comes Johnny and his father, ready for breakfast.

Shall we have a bowl of mush, too? Isn't it good?

(As the story is told, go through all the motions.)

7. Lesson Approach and Story:

I am always very happy when I see others who are thoughtful and kind. Perhaps you were this morning. Would you like to tell us of something you did before coming to Sunday School, that made your mother or your father or someone else very happy? Perhaps you remembered to "hang up your nightie." Perhaps you picked and arranged some beautiful flowers for the table.

Long ago there was a man named Abraham who was very thoughtful and kind. Even though he didn't know them he treated some strangers just as well as he would have his dearest friend. (Tell the story "Abraham and the Strangers.")

8. Activity Period:

Out of stiff wrapping paper, construct a tent such as Abraham may have lived in. A half circle with the straight edges pinned together and a door cut in the opposite side is the most simple to make.

9. Song:

Children's choice.

10. Pass Wraps:**11. Song:**

"Goodbye Song," p. 57 in *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a teacher.



HONESTY

Text: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 2:1, 2.

Great monuments in the past have been raised to honesty, and possibly the greatest of these constitutes the advances and contributions of modern science.

Science, as a branch of learning with its divisions into chemistry, physics, the life group, etc., has not grown overnight to its present importance, but rather has evolved as a result of the "pooled" efforts of many workers.

These workers or scientists are fundamentally honest, at least as regards their investigations and the reporting of data, for they recognize the futility of perpetuating error and reporting untruths as facts.

Genuine and permanent progress comes through honesty not by dishonesty. The castle built on sands, the scientist recognizes too clearly, will fall, and in the descent, will carry him in the ruins.

Honesty is the "hall-mark" of character. It is a mark of genuineness worthy of the effort to acquire. Not only are we judged as individuals in terms of honesty, but our religion and our social order are viewed in the light or shadow of our reflection.

The importance of honesty in every station in life is quite clearly presented by Paul, the Apostle, in the text, while other facts about honesty are illustrated in the quotation from Walter Lippmann given below:

"You don't have to preach honesty to men with a creative purpose. Let a human being throw the energies of his soul into the making of something, and the instinct of workmanship will take care of his honesty. The writers who have nothing to say are the ones you can buy; the others have too high a price. A genuine craftsman will not adulterate his product. The reason isn't because duty says he shouldn't, but because passion says he couldn't."

C. Douglas Barnes, Ph. D.

THE TIME FOR PRAYER

When is the time for prayer?

With the first beams that light the morning sky.

Ere for the toils of day thou dost prepare,

Lift up thy thoughts on high;

Commend thy loved ones to His watchful care;

Morn is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,

Then unto God thy spirit's sorrow pour,

And He will give thee rest;

Thy voice shall reach Him through the fields of air;

Noon is the time for prayer.

When the bright sun has set,

When eve's bright colors deck the skies;

When with the loved ones at home again thou'st met,

Then let thy prayers arise

For those who in thy joys and sorrows share;

Eve is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,

And the deep stillness of the hour gives birth

To pure bright dreams of heaven,

Kneel to thy God—ask strength, life's ills to bear;

Night is the time for prayer.

When is the time for prayer?

In every hour, while life is spared to thee;

In crowds or solitude, in joy or care,

Thy thoughts should heavenward flee!

At home, at morn and eve, with loved ones there,

Bend, then, the knee in prayer.

—Anon.



THE FUNNY BONE



"I'd rather laugh, a bright-haired boy,
Than reign a gray-beard king."

—O. W. Holmes.

Now We Know

Young Baseball Enthusiast—Say, Dad, what becomes of famous baseball players when their eyes fail?

Dad—Oh, they usually make them umpires, my boy.

He Knew His Onions

Diner—Waiter, bring me a plate of hash.

Waiter (yelling into kitchen)—Gentleman wants to take a chance.

Second Diner—Waiter, I'll have some of the same.

Waiter (calling to kitchen)—Another sport.

Wanted Proof

Father—The man who marries my daughter will get a prize.

Ardent Suitor—May I see it please?

Non-Committal

"Daughter, your hair is all mussed up. Did that young man kiss you against your will?"

"He thinks he did, mother."

The Real Problem

Husband: "Have you ever wondered what you would do if you had Rockefeller's income?"

Wife: "No, but I have often wondered what he would do if he had mine."

His Will

An old Negro woman and her small son had come to a government lending agency to attend to the mortgage on her house, after her husband's death.

The government agent asked, "Mandy, did your husband leave a will?"

"Yassuh," she answered, proudly pointing to her son, "Will Junior."

Wanted It All

Diner: "Did you serve me this cherry pie today because it happens to be Washington's birthday?"

Waiter: "That's right, sir."

Diner: "Well, get me his hatchet, so I can cut it."

Joys of Motoring

Amiable Victim (bowed over by automobile): "I'm perfectly all right. Thank you. I'm not a bit hurt."

Motorist: "I say, you're behaving jolly well about it. It is a real pleasure to knock down a thorough sportsman like you."

He Proved It

Sally: Napoleon must have been quite a boy in his day.

Hopmore: Mebbe so, but he's a bust now.

Phrenologist: From these bumps I can see that you are touchy and quarrelsome.

Crabshaw: Me touchy and quarrelsome? Say that again and I'll wring your neck.

Lunch Talk

Mrs. Highbrow: I hope you liked those queer little Chinese back-scratchers I sent you from the Orient, dear.

Mrs. Chubbitt: Is that what they are? Mercy! I've been making my poor husband eat his salad with them.

Both the Same

Asker: When the Judge ruled that Bjones had to pay alimony, how did he feel about it?

Tellet: Chagrined.

Asker: And how did his wife feel about it?

Tellet: She grinned.

The Nut Catcher

Son: Say, Dad, how do they catch lunatics?

Dad (gruffly): With face powder, rouge, pretty clothes and a sweet smile, my boy.

Spring Planting

Jorkins: What are you burying in that hole? You act rather suspicious.

Neighbor Duff: Just replanting some of my garden seeds, old man.

Jorkins: Seeds! That looks more like one of my white leghorn hens.

Duff: That's all right, the seeds are inside of her.

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